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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXXIX

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WOODSTOCK COLLEGE

1950

FOR CIRCULATION AMONG OURS ONLY

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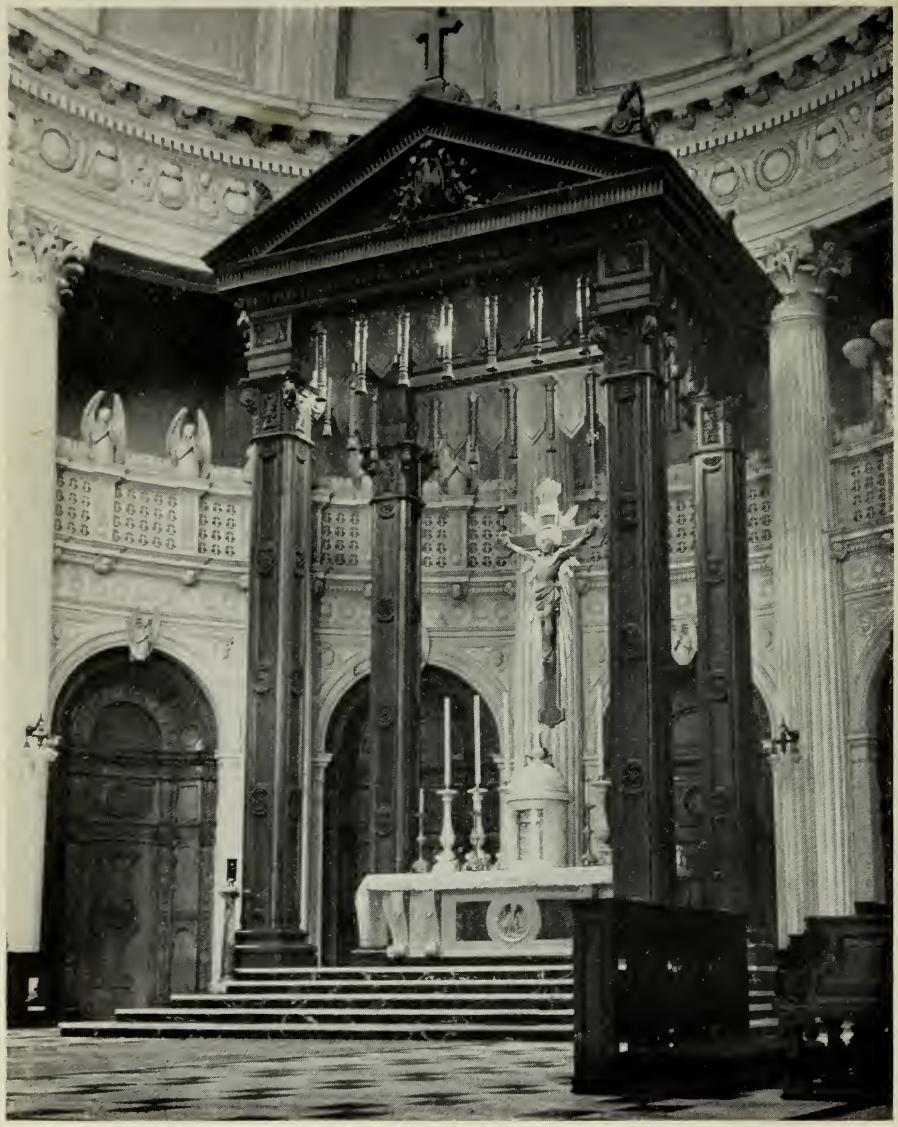

THE NEW ALTAR IN ST. IGNATIUS CHURCH, SAN FRANCISCO

(Description and another view, pp. 13-18)

THE
WOODSTOCK
LETTERS

VOL. LXXIX, No. 1 FEBRUARY, 1950

AID FOR THE UNIVERSITY AT TOKYO

VERY REVEREND FATHER GENERAL

The fourth centenary of the landing of St. Francis Xavier on the shores of Japan which we solemnly celebrated last summer offers me a favorable occasion to recommend the Japanese Mission once again to your attention.

Never before in their history has there been such a manifestation of national interest by the Japanese people in the Catholic Church; never before have they demonstrated such an appreciation of its significance and grandeur.

These reactions were due in no small part to the presence in their midst of the papal legate since this of itself served to give the celebrations an unusual splendor. Another factor in this awakening was the nationwide novena held in each church of every diocese in the country for this very intention. Moreover the Catholics of Japan made excellent use of every medium of modern publicity; the press and pulpit, the screen and radio were all used in a campaign to catch the attention of a vast number of their fel-

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Letter of Very Reverend Father John B. Janssens, General of the Society of Jesus, to the Very Reverend Fathers Provincial of the Society, dated from Rome, the feast of St. Francis Xavier, December 3, 1949.

low citizens and even to induce them to attend some of the religious functions.

But the magnet which attracted Catholics and pagans alike with an almost irresistible force was the right arm of St. Francis Xavier, which, at the request of the Bishops of Japan, our Holy Father had permitted to be brought from the Church of the Gesu in Rome to those islands. The pilgrimage of this great relic was a triumph arranged after four centuries for the apostle of Japan through those very regions which had first of all been brought to the knowledge of the Gospel by his own labors. The event touched the hearts of all. For almost two months the arm was solemnly exposed for veneration in churches and stadiums; everywhere the people crowded to venerate it with manifest signs of their sincere piety and devotion.

When we recall that four centuries ago St. Francis vainly sought access to those in supreme authority, we now behold in wonderment the younger brother of the Emperor frequently attending public exercises, praising that sublime doctrine that St. Francis Xavier brought to the Japanese people on the Feast of the Assumption of the Blessed Virgin Mary in 1549 and hailing that day as the dawn of a new era in the history of the people of Japan which they are beginning to appreciate more and more. Now, too, we behold governors of provinces and mayors of cities availing themselves of every opportunity to praise St. Francis and to further the celebrations in his honor. We even find a Buddhist monk and his boy scouts standing watch over the great relic.

Also worthy of record is the tribute of the Commander-in-Chief of the Army of Occupation who said that this four hundredth anniversary of the landing of St. Francis Xavier in Japan is a milestone in the progress of the human race, adding that St. Francis brought to those oriental lands a new spirit, the spirit, that is, of the missionary, who steadfast in his

own life of self-denial teaches us all how akin to divinity is the person of a truly spiritual man.

But what most of all stirs our hearts in recalling the pilgrimage of the great relic is the general and spontaneous conviction of the Japanese people that St. Francis is a saint not only for the Catholics but for their whole nation. Thus do they proclaim him and accord him royal honors.

That this is their conviction is also evident from the vast multitude that was present, for example, at the preliminary services in Hiroshima on the very spot where just four years ago the atomic bomb wrought such unparalleled destruction. Throughout our vicariate and especially in the city of Yamaguchi the people, mindful of the labors of St. Francis, honored his return by a most solemn celebration. Finally at Nagasaki the people, descendants of the ancient converts and martyrs, attended the Solemn Pontifical Mass to the number of 30,000 and then later 50,000 strong, accompanied the Cardinal Legate as His Eminence, surrounded by all the Bishops, carried the great relic in solemn procession. In the north also the same manifestations of devotion were evoked: in the city of Nugata, for instance, where a concourse of more than 50,000 people accompanied the relic from the railroad station to the church; and at Osaka, where more than 40,000 people participated in the public celebration although there are not more than 10,000 Catholics in that entire diocese. Another example of simpler and perhaps, for that reason, more profound piety was that of a young girl, the only Catholic in her town, whose brother was the station master. She prevailed on him to stop the train, although this was contrary to the regulations, so that she might board it to venerate the relic.

Thus did St. Francis by these new apostolic journeys win over a multitude of the Japanese people, great and lowly, farmers and civil officials, fishermen, professors and workers. In all he aroused interest, re-

spect and veneration; in the hearts of Catholics he enkindled piety, zeal and love.

A Challenge

Does not St. Francis Xavier in thus inspiring such nationwide and enthusiastic devotion seem to indicate that the day of richer harvests is about to dawn for the Catholic Church in Japan? Does he not challenge the Society to launch an all-out effort to reap these fruits now? For, as I have already pointed out to the members of the Japanese Mission in my letter on their four hundredth anniversary (which is soon to be published in the *Acta Romana*), although the spread of the Church in that country had up until the present been blocked by every type of obstruction, we are now presented with a more favorable opportunity than ever before in all Japanese history. Hence to make proper provision in that Empire for the highly important mission work which had been entrusted to the Society but exceeded the resources of any single province, I first of all established a school of native languages for future missionaries; then following the example of my predecessors, I issued a call for volunteers from the whole Society; and finally after separating the Mission from the Province of Lower Germany, I erected it into an independent Vice-Province. That the grace of God and the generosity of the younger members of the Society were not wanting may be seen from the fact that nearly eighty volunteers are now engaged in the study of native languages and in learning the customs and usages of the country. I cherish the hope—and I know that it is not a vain one—that this eager and zealous spirit will increase yet more the army of volunteers from the whole Society.

Anxious for the material support of these future missionaries, I was obliged to appeal once more to the Reverend Fathers Provincial and request that each assume the support of those who had been sent from his

Province as long as they remained in their period of formation and until the Vice-Province itself should be able to set up an *Arca Seminarii*. Now as the spokesman for the whole Vice-Province, I offer my most sincere thanks to those Provinces which have so far provided both volunteers and generous provision for their support.

The fact that I am again compelled to call for the assistance of the whole Society, at least indirectly, to alleviate the urgent needs of the Mission and especially of the University in Tokyo, caused as it is by new opportunities to spread the Kingdom of Christ, must not in any way be attributed to an administrative deficiency of the Vice-Province itself or to any negligence or lack of zeal on the part of the missionaries. As I have already noted in my above-mentioned letter to the Mission, one can scarcely believe the multitude and the magnitude of their achievements since the ravages of the past war. They have stood up resolutely under a physical and spiritual storm. They have endured extreme poverty with courageous and joyful hearts, and these heroic men, while the fury of the storm still raged about them, without waiting for new volunteers but trusting solely in the Providence of God, not only attempted to restore their former apostolic works but did not hesitate even to undertake other important ones, in one instance at least, at the request of the Holy See. Deservedly has the Supreme Pontiff expressed his confidence in these missionaries: "We are confident that she (the Society of Jesus) will rise to the present unique occasion."

But how can the Society comply with this wish of the Holy Father unless the University in Tokyo and the other institutions of higher learning are rescued from their present plight? The importance of these institutions for the spread of the Catholic Faith in Japan is of the highest; indeed in the opinion of all it is paramount.

In Japan, as in all missions where the natives are of a more advanced culture, direct apostolic ministries

cannot properly flourish for any length of time unless there is developed along with them an apostolate of scientific studies which attracts those of the higher classes to the truths of the Faith. No wonder then that Pius X of happy memory expressly ordered us forty years ago to found this University and to subordinate to its welfare all the other works of the Mission. And even in the present conditions, the Holy See continues to insist that this University shine forth as a beacon whence the truths of the Catholic Faith may radiate through the whole region, while at the same time the future leaders of this country, both clerical and lay, are receiving from her a sound educational formation.

Sophia University

The fact is the Catholic University of Tokyo after passing through the most perilous calamities, including great earthquakes and two wars, has now at last attained a new state of freedom. Unsupported thus far by any public funds and relying solely on the help of Mass stipends, she sees before her an evident path to progressive expansion but she is hindered by ever-tightening government restrictions. The recent regulations for institutes of higher learning, modeled on those of American Universities, demand among other improvements and as quickly as possible, a new library, new science halls equipped with every modern scientific apparatus, as well as the establishment of a department of economics.

The number of those who seek to enter Sophia University is indeed increasing, but if we wish to compete with other universities in Japan—which we certainly ought to do—then we must put up with temporary financial loss rather than lower our more exacting standards of admission. Therefore, to increase the prestige of our University we must gradually strengthen its faculty by the addition of first-class lay professors even though they are to be obtained only at high salaries. Finally, in view of the natural refinement of the Japanese people, we cannot afford to neglect

external appearances since these too can be a powerful means of attracting the people to the Faith.

The burden on the University was in no wise lightened by the action of the Holy See in entrusting to the Society the interdiocesan seminary of Tokyo. These seminarians frequent the theological and philosophical classes at the University and in time become its graduates. No one can possibly fail to see how advantageous for the propagation of Catholic learning is the prestige of these two Faculties in a land which is, as it were, already dotted by non-Christian and Protestant Institutes. The zealots among the latter, fortified by a $10,000,000 collection in the United States, are now preparing to build their own university.

On our part we must encourage and expand those projects which have already been initiated, such as those aiming at the more solid formation of our Catholic teachers, at the establishment of similar centers in other universities and at the founding of an association embracing all Catholic scholars.

Moreover, the standing of our two colleges for externs is intimately bound up with the prestige of the University; if these colleges are expertly administered they graduate fine prospects for higher studies and mould a body of cultured Catholics. At the same time they promote a true appreciation for science and the Catholic religion and open up an indirect but important path to the conversion of the unlettered classes. It is not necessary for me to enumerate at greater length the benefits our vast Vicariate of Hiroshima can derive from a flourishing Catholic University at Tokyo.

Who does not see, therefore, what a great sum of money this Catholic institute of higher learning now requires in order to add professors of established reputation to its faculty and so to advance beyond the immediate goal of training its students in Christian learning and morality and attain its higher academic destiny as a center whence the Catholic way of life through books, newspapers, reviews and lectures may

be broadcast in an ever-widening circle. In this way, too, those modern doctrines, which ignore natural as well as supernatural truth and yet are so popular with many upright and highly educated persons, may be attacked with boldness and success. Finally, we will be able to crush effectively the attempts of atheistic communism which, unhampered by any lack of money, is even now infiltrating into the better known pagan universities of the Empire and indoctrinating the minds of the learned with its poisonous errors.

Necessity of Financial Support

The question is where we are going to get the money to help the University. Certainly every effort should be made to collect the money in Japan itself as soon as it is possible to teach the faithful their obligation to support the Church. But in the present straightened circumstances of the Japanese people we cannot expect much help from them. Rather the reverse is true. The circumstances of many of its professors and students are so distressing that the University in her anxiety for their physical good has been obliged to obtain food and shelter for them. Neither can I call upon the other provinces of the Society for this new help since, with their expenses three and four times increased, so many are themselves already in want. Nor am I personally any longer able to offer assistance since I feel compelled to use what little surplus there is for those Provinces and Missions that have been dispersed or destroyed.

Granted this critical financial condition of the University itself, on which depends the spread of the Kingdom of God in Japan, we simply must come to its aid in every way possible. It will not be enough simply to send out more missionaries or to devise new plans for their apostolic work. Above all else we must now work out a plan to save and develop the University.

Those, then, are the reasons why I am so concerned

over the Vice-Province of Japan and above all, over the University in Tokyo. I wish now to make known to you the carefully considered plan by which the whole Society can come to my aid.

My proposal is that all the students in the colleges and universities of the entire Society, motivated by a Catholic and apostolic zeal, band together in some way to relieve the necessity of the University in Tokyo, imitating that magnificent fraternal charity of the first Christians who, as we read in the *Acts of the Apostles,* came to the assistance of one another.

I leave it to the prudent discretion of your Reverence and the local superiors to judge in what manner and measure this help can be given more opportunely. Taking into consideration the different character of the students and the various circumstances, there are many ways in which their enthusiasm can be aroused, so that while we provide for the temporal necessity of the University in Tokyo we can also promote the spiritual good of our students and intensify their truly Catholic zeal for the foreign missions. If we ask a bit more in richer areas, less in poorer, more from the older students and a little less from the younger, I believe that without undue burden on anyone we can hope to collect in the whole Society an amount which would be the equivalent of one American dollar from each student in our colleges and universities. If they save only a small sum from the money they ordinarily spend on tobacco, on the movies and other luxuries, they can easily make a generous contribution within a few months. The Holy Year is upon us. How can our students participate in it according to the mind of the Holy Father and the Church with greater spiritual gain than by this practical self-denial undertaken in the spirit of penance? To what extent this collection might be made more successfully through the sodalities, Catholic Action groups in the colleges or in other ways will, as is clear, be more easily determined in the provinces and the houses. It will surely be an outstanding achievement if the future development and expansion

of the University in Tokyo can be attributed to the generosity of the Catholic youth of the whole world.

To facilitate this end, I am sending along with this letter some releases in English on the Japanese Mission. They will be distributed to the individual houses by your Reverence. The various sodalities and associations both of young men and women, and even our own communities, if they so desire, might also work out a plan to give this information wider distribution through their individual members. The releases as they stand at present contain source material rather than finished articles. Finally I would ask your Reverence to inform me before Easter Sunday of the amount of money collected in the Province, whether by the Procurator of the Missions or the Province Procurator.

Let us not forget to ask the divine Goodness to shower His graces upon our benefactors, "since", as St. Paul testifies, "the administration of this public service does more than supply the need of the saints; it yields besides a rich harvest of thanksgiving in the name of the Lord." Let us beseech Him to help the Society to develop through the intercession of St. Francis Xavier her important works undertaken in obedience to the Holy See and to reap the harvest planted in the blood of so many ancient missionaries and martyrs, that harvest which the Founder of the Japanese Mission by his own right arm shows us is at this very moment ripening unto full maturity.

Summa et Certissima Petitio

Summa et certissima petitio et quae universas complectitur, gloriam Dei et petere semper in orationibus unice et in omnibus operationibus quaerere. Cui dubium esse potest, si nos quae Dei sunt quaerimus, Deum quae nostra sunt facturum ad gloriam suam maiorem?

P. Hieronymus Nadal, S.J.

CENTENNIAL IN SAN FRANCISCO

JOHN B. MCGLOIN, S.J.

On Saturday evening, December 8, 1949, a square-rigged two-master, the *O. C. Raymond,* five days out of Astoria in Old Oregon, stood in serenely through the Golden Gate. Captain James Menzies had two priests on his passenger list: Michael Accolti and John Nobili of the Society of Jesus. They were natives of sunny Italy and members of the Roman Province, come now after five years of missionary duty in Oregon to sunny California which, quixotically, greeted them with a violent rainstorm. With the arrival in California of Father Accolti and Father Nobili, the Jesuit century of service began. In his message to the California Province, Very Reverend Father General John B. Janssens notes that "when the stout-hearted Fathers sailed into San Francisco Bay little did they foresee what in God's good Providence was to come from this humble beginning. 'Here we are in California,' wrote Father Accolti to Father General Roothaan in Rome, 'come not to seek gold in this country of wealth and treasure, but come to do a little good.' That 'little good' by God's grace has grown with the years,—years of pioneering hardship, of faith and trust in God in spite of obstacles, years that saw fire and earthquake, and financial straits, but also generous friends and benefactors by the hundreds and thousands. And today who can estimate that good, the good to young souls in your three universities and three high schools, to souls baptized, confessed, instructed in your churches, to souls renewed and strengthened in your two retreat-houses or saved from paganism by your thirty intrepid missionaries laboring against great odds in Communist China?"

It was the feast of the Immaculate Conception when the pioneers arrived in the snug harbor of San Francisco. Even though the solemn definition was not promulgated until five years later, the feast of the Immaculate was already an established part of Catholic

and Jesuit custom and it was on such an auspicious day that the Society began its work in California. The Mission of two Fathers of 1849 has now grown into the Province of California numbering more than six hundred and fifty members. As usual in such sagas the story revolves in its earlier chapters around the name of a single strong-willed man, Father Michael Accolti, who was the providential instrument in great achievements and merits the distinction of being the father and founder of the Society in California.

Michael Accolti was born in 1807 of a noble Neapolitan family. As a youth he chose the ecclesiastical state and made his early studies in Rome where he entered the Society in 1832. In 1844 he was one of a band of four Jesuits whom the celebrated Father Peter John DeSmet brought back to Old Oregon to preach the Gospel in that vast country. For five years Father Accolti labored assiduously in Oregon but the discovery of gold at Sutter's Mill in California was a turning point in his career.

It is not difficult to learn to know Father Accolti. Perusal of his extant correspondence confirms the impression one gathers from his portrait. He was an enthusiast who loved life and lived it very intensely. He enjoyed excellent health of mind and body and was possessed of an attractive and expansive personality. Such a man grew restive under the conditions which followed in Oregon the discovery of gold in El Dorado. Father Accolti witnessed the depopulation of his chosen field of labor as all the able-bodied departed for the land of gold. California beckoned and Michael Accolti was not loath to answer the call. Many serious difficulties stood in the way but in the end Father Accolti had persuaded his superior, Father Joseph Joset, to allow him to journey to California in order to study the possibilities for expansion there.

In the *Memorial* of his voyage, Father Accolti tells us that he and Father John Nobili, the founder of the University of Santa Clara, were ready to sail from the Columbia River as early as October 30, 1849. Contrary

winds prevailed, however, and it was not until December 3rd that the two Jesuits cleared Astoria for San Francisco. The chronicler of Jesuit beginnings in California can discern a happy omen in this for it was thus on the feast of St. Francis Xavier, the greatest of Jesuit missionaries, that the two Italian Fathers set sail for California there substantially to extend the missionary frontier of their Society.

New Altar

We may now turn to the centennial celebrations which have recently occupied our attention here in California. A significant prelude took place on Saturday, November 26, 1949, when the Most Reverend Hugh A. Donohoe, Senior Auxiliary Bishop of San Francisco and Chancellor of the Archdiocese, two of whose brothers are priests of this Province, solemnly consecrated the new high altar of St. Ignatius Church of the University of San Francisco. This is the sixth altar served by Jesuits in the five St. Ignatius Church structures which now have spanned almost a century here in San Francisco. In 1855 the first altar of sacrifice was erected in a little frame church. A pioneer Jesuit Brother has left us the following note on the first altar: "In the church was a single altar, simple and plain as befitted its surroundings, but always neat and beautiful, bright with the wealth of wild flowers that grew everywhere outside the building." In 1862 the little altar and the little church yielded to a new altar raised in the second St. Ignatius Church which was built alongside the first structure. For eighteen years the Jesuit Fathers offered their Masses at this second of their San Francisco altars and, in 1880, a third and very beautiful altar was theirs in a striking new church erected at Hayes Street and Van Ness Avenue. This third altar served the Fathers and their congregation for one year more than a quarter of a century and then, in a cataclysm which tested the faith of all, it and the precious fabric of the Old St. Ignatius were destroyed by fire. Then came the fourth altar, a temporary one, erected

in another hall which served as St. Ignatius Church from 1906 to 1914. In the latter year our fifth altar was first used for the Holy Sacrifice in the present and fifth St. Ignatius Church; it was a wooden altar and was intended to be temporary only. It was, however, used for thirty-five years and it was only yesterday that it finally yielded to this noble altar which Father James J. Lyons has beautifully described:

"A beautiful architectural monument, no matter how true it might be in its proportions, gives a sense of incompleteness unless all its lines, arches and domes culminate in a fitting structural canopy for a spacious sanctuary and an altar that focuses the eyes of all worshippers upon the earthly habitation of God, the first author of beauty. It was with this in mind, the essential incompleteness of St. Ignatius Church with its white, wooden altar, that after seven years of planning, final drawings for a more substantial table of sacrifice were sent to Italy for execution. These designs were the result of eight tentative plans studied through the regimes of three rectors. It was a historical day, therefore, when from the harbor of Livorno, south of Genoa, the sturdy ship, *Marine Snapper*, carrying 126 crates of choice marble, put to sea for the port of San Francisco. On the feast of St. Augustine, August 28, 1949, the *Marine Snapper* arrived. This shipment contained the altar and the greater portion of the marble for the upper sanctuary. A second shipload arrived September 17, 1949 on the S.S. *President Polk*. This comprised 98 cases, which included the marble for the lower sanctuary level, the communion railing, candlesticks and tabernacle. The marble reached its destination with very negligible breakage.

"Prior to the placing of the marble on the floor of the sanctuary, preparation was made by readjusting its dimensions and making the necessary reinforcements in the floor and cement foundations. When this was completed, the 3,000 foot floor area was covered with the design pattern. The field of the floor of white

rectangles is Calacatta marble, the black rectangles are of Porto Venere. All borders are Rosso Levanto, baseboards and column plinths are Verde Alpi. The central panel in the sanctuary proper forms a sort of mosaic rug design. The frame is a border of white Italian Cararra marble against a Filetto Rosso field. The diamond designs are of Breccia Violetta, interspersed with Grigio Sienna and Repen marbles. The four steps leading to the upper level of the sanctuary are of Botticino marble, which is creamy in color and comes from the northern part of Italy, near Trieste. The risers are again of Rosso Levanto. In front of the columns near the lateral chapels of St. Joseph and the Blessed Virgin, at the edge of the circle of the main sanctuary, is an insert of Giallo Sienna border to vary the pattern and to disrupt the monotony of the design. The communion railing is conventional balustrade style, composed entirely of Breccia Violetta. The kneeler along the communion railing has a Rosso Levanto tread with the risers in Botticino marble.

"The altar proper is set on an elevation attained by five steps. The mensa of the altar is eleven feet wide, a monolithic slab containing a carved sepulcher for the relics to be embedded in it. The mensa itself is a single altar stone and bears the five crosses upon it as do portable altar stones. The twelve consoles supporting the mensa are of white Cararra marble, each a single piece sculptured into mensoles in the form of the letter S. The rubrics require that the mensa of the altar have direct contact with the floor, hence the mensoles are in a single piece. The general style of the altar follows as closely as possible the Renaissance style of the Church. The antependium of the altar is of Botticino marble with red inlays on either side of the symbols of Moroccan onyx and is called open-book or matched marble because when the block is split, its veinings form a symmetrical pattern. The central symbol in the front of the altar is a pelican with its brood. The sculpture of this centerpiece is exquisite in its delicacy. Venetian gold mosaic is the background

of the pelican. This gold mosaic is an old Italian trade secret which has been jealously guarded by Italian craftsmen. It consists of a thin layer of glass one-sixteenth of an inch thick, under which is placed fourteen-carat gold leaf; both of these are fused together to create the effect they do. This material is very durable and was used lavishly in Byzantine churches. It retains its brilliancy indefinitely and, paradoxically, dim lights reveal its brilliancy best. Between the extreme consoles also in the front of the altar there are clusters of grapes and gerbes of wheat symbolic of the Eucharist.

"The rear of the altar, which is a replica of the front, is unusual because it is equally as complete and beautiful as that part of the altar which faces the congregation. It also contains a symbol, or rather a picturization, in white marble inlay with Giallo Sienna marble, representing the hands of a priest elevating the host against the cross in the background. The rear altar is approached by a series of five circular steps. The side panels of the altar (the end pieces) are of yellow Sienna marble. The steps leading to the altar are of Botticino marble with the risers of Rosso Levanto, which is abundant in Italy in the region of La Spezia. The altar is equipped with a tabernacle, a steel safe, the interior of which is gold plated. There are also bronze doors that are rich in symbolism. The entire tabernacle is enclosed in an outer shell of Cararra marble ornamented by a small cross. The tabernacle will also be equipped with a Thabor for exposition of the Blessed Sacrament. The six candlesticks are three feet in height and are permanently set in place on the gradin.

The Baldachino

"The baldachino erected over the altar is of selected close-grained white Appalachian oak, carved by nationally famous artisans in La Crosse, Wisconsin. The columns of the baldachino required much ingenuity to

get into place. Because of earthquake conditions, iron girders are imbedded in concrete inside the squared wooden piers. The material filled a large railroad boxcar and weighed 11,000 pounds. To hoist these columns, a height of forty feet and to place them over the iron girders they were to clothe, was a breath-taking sight. Once these girders were clothed in their oaken garments, some idea of the magnitude and proper proportion of the baldachino was obtained. The ornamentation throughout the baldachino is in keeping with the rest of the ornamentation of the Church. Rosettes occur in the embellishment of the Church proper as well as in the baldachino. All ornamentation in oak was carved by hand. The triangular apex of the baldachino is the classical form inherited from the Greeks and transplanted in the Italian style. It is called the pediment, which in ancient times used to be the ideal place for the nobility to insert its coat-of-arms. It is here in the cartouches that the symbol of the Holy Ghost carved from a special drawing surrounded by acorn leaves and ribbon is inset. Beneath the pediment of the baldachino drops the ornamental valance, interspersed with carved corded hangings. Dentals also are prominent in the baldachino as they are so much in evidence in the Church, especially in the clearstory. From the corners of the pediment protrude the antefixes. The baldachino is surmounted by the traditional plain cross. Suspended from the baldachino is a crucifix, which hangs after the manner of the rood from the rood-screen. The cross proper is nine feet long, with the corpus about five feet. The cross is of dark oak, and the corpus of lighter linden-wood for shaded effect. Rays emanating from the cross are highlighted with gold leaf. The cross is suspended by bronze fixtures and, besides serving for the liturgical crucifix of the altar, from which Calvary's sacrifice is daily renewed, it fills with just proportion the space between the mensa and the upper reaches of the baldachino.

"At the rear of the altar there appears a com-

memorative inscription: 'Pray for the Donors Charles L. and Pauline E. Harney,' which is chiseled into the base of the Altar itself."

Father Maher's Sermon

On our actual centennial day, December 8, 1949, the first of a triduum of solemn Masses was offered in St. Ignatius Church in thanksgiving for the blessings of a century. Father Rector Carroll M. O'Sullivan offered the Mass of the Immaculate Conception at 10:30 A.M., assisted by two former Provincials of California, Father Francis J. Seeliger and Father Joseph J. King. An eloquent sermon was delivered by Father Zacheus J. Maher, also a former California Provincial. Father Maher said in part: "When at sundown on the feast of Our Lady's Immaculate Conception, a hundred years ago today, Fathers Michael Accolti and John Nobili sailed into San Francisco Bay, little did they dream of the eventual consequences of their coming, little did they then surmise of the future of the State or of the Church in California. Nor could they have been expected to surmise. It is easy enough to look back and trace the unfolding of a hundred years; it is not easy to forecast the development dormant in a future century.

"They came in answer to an earnest appeal of the ecclesiastical authorities of California. The State was bereft of priests. Anti-clerical Mexico had secularized the Missions, forced the Indians back to their primitive haunts, confiscated their holdings. In matters spiritual 'with desolation was the land made desolate' and the difficulty was intensified by the mad rush for gold, men caring far more about amassing wealth on earth than about accumulating a treasure in heaven.

"Down from the Oregon country these Fathers hastened to lend what assistance they might in such trying circumstances. But to really appreciate the full significance of their coming, it must not be viewed as an isolated instance of Jesuit missionary endeavor, but rather as another in a long series of efforts made to spread the Kingdom of Christ, each of which was

but a further development of vital forces latent in a mustard seed. Their coming was not so much the first step into a new land as the last to be taken on a pathway which had been contemplated, even though vaguely, centuries before.

"Nobili and Accolti were forward-looking men, yet conservative. They were quick to learn American ways, and flexible to adapt themselves thereto.

"Education and the care of the souls were to be the two main fields of their endeavor, and in each they excelled far beyond expectations. They were convinced of the worth of a liberal education even in so pioneer a city as early San Francisco. They believed too in a classical education as the best instrument of a liberal education, and how rightly they judged, the quality of the men trained by them has amply demonstrated. They lit the lamp of learning on the sand dunes of St. Anne's Valley and set it aflame in the valley of Santa Clara.

"They and their associates through the years served the faithful up and down the peninsula and deep into the countryside when priests were scarce and the faithful scattered. The dust of time has obliterated their footprints and few today suspect how wide was the range, how manifold the variety of their ministrations. They cared for the jails and the county hospital, the almshouse and the house of correction (let us for the moment use the names once in vogue), they were chaplains at the Presidio when none were officially appointed, they gave missions and retreats everywhere, they guided the pioneer sisterhoods, they were constant in the confessional, assiduous in visiting the sick, alert in assisting the dying. Of a truth they were the 'ministers of Christ and dispensers of the mysteries of God.'

"They sleep in serried ranks today, row on row, in the quiet cemetery of Santa Clara; the litany of their names is glorious and its melody gives evidence of their parentage. The litany of their deeds is more glorious still. The years have dimmed their memory,

but it is not just that the meed of due acknowledgement be therefore withheld. Neither would it be seemly, however, to single out one rather than another for special mention, the more so since so little is currently remembered of so many. Nor did they seek personal recognition. Each gave his all, and the total result is the common achievement of everyone. So let it be, for thus did they wish that it should be. The greatest among them would extol the lowliest, and the least would in no wise detract from the greatest. Yet who is great and who is least? Who is first and who is last? For the greatest should be, even as the Master taught and was, as one who served among His brethren.

"Such is the divine democracy of Christ, such is the quality of true brotherhood based on dedication to a common cause.

"We, the California Jesuits of today, are the spiritual progeny of the Jesuits of yesterday. Our spirit is theirs and theirs is ours. Our consecration is the same, our dedication is identical. We are grateful to God beyond the power of words to express for the men who made it possible for us to be of the Society. They came and they gave of their substance and of their spirit, as have their followers through a hundred years, that the Society of Jesus might make its modest contribution to the well-being of the Church and of the Commonwealth of California.

"What they have done you know and the measure of its worth you realize. Yet it would be ungrateful on our part, nor would it be true, were we to speak, and this day above all days, as if this magnificent achievement had been their work and their work alone. Nothing could have been done by these pioneers, never could their successors have accomplished what they have accomplished, even with the best of good will and the choicest of personal attainments, had not a gallant body of men and women taken them to their hearts from the very first day of their arrival and remained undeviatingly loyal to them through the

years. Their names too are largely forgotten. To the world of today they are unknown. But no matter. They sought no human remembrance, and they have received from Him for Whom they did it all, the glorious recompense of their magnanimous cooperation.

"These also have their progeny, whether in the spirit or in the flesh, and if we of the Society feel that the responsibility is ours to carry on the traditions of the past undimmed and undiminished, we know we can do this, under God, only and because these in their turn are ranked with us in our common endeavor . . .

"A hundred years hence in this same temple, please God, another speaker will arise to address an audience yet unborn. He will, God grant our wish, as he recounts the deeds of the century now dawning, have reasons equally as compelling to speak of the men of tomorrow as we have to speak of those of yesterday. That he may, is our firm resolve and our pledge, a pledge solemnly given this day, the feast of the Immaculate Conception of Our Lady, Patroness of the United States, given with all the earnestness of our soul, given because of the consciousness of our responsibility, given because of our reliance on God and on you, faithful friends, loyal and true, given this day to the City of St. Francis, and to the Commonwealth of California, given to the Society of Jesus in which we serve, given to the men who have gone before us, given to Holy Mother Church whose least sons we are, given to Him Who is our King and our High Priest, the Son of God and the Son of Mary, in whose name we daily stand at the altar of sacrifice, given to Jesus Christ, true God and true Man, given through Him and with Him and in Him, to the Omnipotent God of heaven and earth, the Triune, One and Indivisible, Creator of the Universe and its Lord, to Whom be honor and glory through the endless ages of eternity."

The Mass at which Father Maher preached was celebrated especially for the clergy and religious of the Archdiocese, and the response was very gratify-

ing. Monsignori, priests of both regular and pastoral clergy, as well as a large number of Sisters of many Congregations were present.

On Friday, December 9th, an overflow congregation of our students gathered for the second of the centennial Masses. California Catholic history was strikingly illustrated as Very Reverend Augustine Hobrecht, the Father Provincial of the Franciscans of the Far West, sang the solemn votive Mass of St. Francis of Assisi. He was assisted by two friars of his order. The sermon was delivered by Very Reverend Benedict Blank, the Dominican Father Provincial. Father Blank said in part:

Father Blank's Sermon

"The general history of the Jesuit Fathers is an energetic struggle against each of these trends (secularism, liberalism and communism) combined with the maintenance and defense of Christian dogma and morals. Their particular history in California is one of zeal and devotion to the cause of a Christian higher education that contributed substantially to the establishment and growth of Christianity and American civilization, citizenship and culture in a rapidly growing and potentially rich territory. For this we give thanks to God and to them. All wish them well; all compliment them on their efforts and for their successes, but how many have formed an adequate and just estimate of their influence in religious, social, economic and political values and how many consider the grave responsibility that is theirs for the future because of the tendency towards either secularism or paganism that are the objective fundamental obstacles to the modern citizen in rendering to God His due and to the State its due?

"The Jesuit Fathers have a grave responsibility because their numbers and continuity give them a major role in higher Catholic education which can protect the future. They impart a solid education in Christian truths and build a strong character in Christian

morals upon which they base their development of intellect and formation of will in the arts, sciences, professions and vocational training. From that education come the virtues of charity, courage and humility. Charity that enables us to be benevolent to and cooperate with all; courage in the truths of Catholicism and the principles of American democracy; and humility whereby we are conscious of our inadequacies and deficiencies of intellect and will and of our dependence on God and our government.

"Let us thank God today for the accomplishments of the past; and for the future, let us pray that Our Lord will grant the Jesuit Fathers the material requirements, the strength and courage to repeat and extend their successes of the past and thus bring to individuals the truths of religion and to citizens the truths of democracy. After God's Will, let it be through the efforts of the Jesuit Fathers that those of the present and the future will find it easier and less complex to render to Caesar the things that are Caesar's, and to God the things that are God's."

Father Gannon's Sermon

Sunday, December 11th, had been planned as the most important day of the centennial triduum. Very Reverend Father Harold O. Small, Provincial of the Oregon Jesuits, sang the solemn votive Mass of St. Ignatius Loyola. The Most Reverend John J. Mitty, Archbishop of San Francisco, presided in Cappa Magna and the ministers of the Mass were members of the diocesan clergy. Father Robert I. Gannon came from New York to preach the centennial sermon. He said in part: "Here in this noble collegiate Church before the throne of our Most Reverend Archbishop, the Fathers, Scholastics and Brothers of the Society of Jesus, thank God for the privilege of serving in this corner of the vineyard for one hundred years; for the grace of helping in a modest way to build the empire that is California.

"On the Atlantic coast, there is a tendency to over-

simplify the history of that empire. The impression is too frequently given that with the discovery of gold there was a rush to the West of the banished, the restless, the disinherited and the unemployed and that great nature—the murmuring pines and hemlocks and brooks that were forever preaching sermons—transformed this underprivileged group endowing it with what are known as pioneer or frontier virtues. It is well to insist therefore that pioneer virtues and the wonders they accomplished in building up this most fabulous part of the United States were really the work of certain great men and women who came West with the unemployed and disinherited to lead them and to teach them. Left to themselves the Forty-Niners would have become in time a race of picturesque white trash. That always happens to a people who have no spiritual and intellectual leaders. It certainly happened to the English Colonists in the East during the early eighteenth century. They proved quite clearly, if indeed any proof was necessary, that woodcutting and Indian fighting are not enough in themselves to preserve either the culture or the morals of one's ancestors. And the same is true of gold. Gold and great nature did not make California. Men made it; a few men, a few great men, and this solemn Pontifical Mass pays honor to the memory of one small part of that valiant band of intelligent Christians who formed a dear homeland out of a land-grabbing enterprise.

"To a certain extent therefore the pioneers whom we honor today were successful beyond their dreams but even in this hour of rejoicing we must not blind ourselves to the other side of the picture. What the Church did not bring back to Christ has drifted very far away indeed. So that in spite of the advances we have made, we are surrounded now on every side by unmistakable signs of a dying civilization. The modern age which opened with the founding of the California Province seems to have run its course and your centenary now witnesses the beginning of the end.

For the characteristics of modernity which we noted in 1849 have developed since then according to the laws of logic. Thus the advance of the machine has shifted the emphasis away from human workers. The advance of the physical sciences has shifted the emphasis away from humanism. The advance of the cult of comfort has shifted the emphasis away from the finest thing in human nature—self-sacrifice. All of these advances have tended to deaden the life of the soul with the result that, influenced still further by religious indifference and by corrupt ideals of art and entertainment, we seem to be approaching as our end a cold hard voluptuousness, a bewildered sophistication and an empty paganism which can never develop true scholars or true patriots or, what is most important of all, true parents. As the American Bishops recently pointed out, our broken homes should alarm us more than atom bombs. Divorce is now a question not only of national defense but of survival. How long can we expect a beautiful God-given thing like political freedom to survive the destruction of the American family? How long can a debauched generation like ours take any interest in human dignity—the only basis of the democratic spirit? Our once glorious country is a muscular giant with a very delicate heart-condition. For the heart of a nation is sound only when its homes are clean. As a people we have lost the old ideal of wholesomeness and until that can be restored to us—perhaps in blood and tears—no more financial or military prowess can save us from the consequences of decay.

"Meanwhile the California Province of the Society of Jesus, having lived its first hundred years in one age, begins its second in another—the atomic age. Once more the Blessed Mother has appeared to her little children, not this time at Lourdes but at Fatima, and we pray that she will soon be exalted again, not as she was a century ago in her Immaculate Conception but by the definition of her most Holy Assumption. It may be that she is taking our foolish genera-

tion to her heart in a special manner so that in spite of the stench of decay that surrounds us, in spite of the awful threat of an unknown power newly released, we may be entering a more spiritual age than we are leaving; a poorer but happier age with the Blessed Mother of God closer than ever to us who love her and less of a stranger to the rest of the world.

"But the moment is unquestionably dark and once more an appeal is heard from our leaders, the Archbishops and Bishops of California, to help them preserve the Christianity that made our country great. That call we answer today with a confidence born of faith. We may feel that civilization is breaking up preparatory to taking a different form, that the world, the flesh and the devil are winning the field from us foot by foot, that even our Catholic people are not what they used to be, but always remember this—it is so consoling and so true—that our battles here below, tremendous as they appear to us, are only battles of outward seeming, where gain can often seem like heavy loss; battles of shadows fought on the inner wall of Plato's cave. The real battle is, as ever, the battle between good and evil; the battle of John's *Apocalypse*; the battle wherein we see on one side a woman clothed with the sun, the moon under her feet and on her head a crown of twelve stars; on the other side a great red dragon having seven heads and seven horns and on his heads seven diadems—and infinitely far above them both, the Triune God, serene in eternal victory."

At the conclusion of this Mass, the Archbishop addressed the congregation from the throne and then intoned the *Te Deum* in thanksgiving for the completion of the first century of service in California by the Society of Jesus. A large number of Monsignori, priests and religious were guests at luncheon in the University auditorium after the Mass. With this function the centennial celebration was brought to a close and the California Jesuits were launched on a second century of service.

JAPANESE PILGRIMAGE

ROBERT I. GANNON, S.J.

On the feast of the Assumption, 1549, St. Francis Xavier landed in Kagoshima, the southernmost port of Kyushu in Japan. The island had been discovered seven years before by the Portuguese and even Marco Polo had heard of a place called Zipangu on his fabulous voyage to Cathay, but it was left to Xavier to open up the first period of real contact with the western world. This fact is related in the civil histories used in all the Japanese schools—so that the significance of the centenary was not lost on the local authorities. Every prefecture and every city through its governor or its mayor planned a special celebration which included receptions, entertainments, refreshments, souvenirs and speeches. The remarkable feature of all the speeches was that the officials invariably said the right thing. Of course when many people say the right thing about the same occasion they tend to say the same thing and the suspicion became general that all the speeches were written by Father Bruno Bitter, S.J., vice-president of Sophia University and procurator of the Province. He it was who suggested to the bishops at their annual meeting in May, 1948 that a great pilgrimage should be organized which would bring the votaries of St. Francis Xavier from every part of the world to retrace his footsteps. They should go from Kagoshima to Kyoto and back to Oita visiting, besides, hallowed spots that figured in the history of his immediate successors on the mission. The bishops were enthusiastic and made him chairman of the committee that should carry out his proposal,—the Catholic Rehabilitation Committee. They knew him well enough to appreciate an extraordinary man. His first move was to enthuse the Apostolic Delegate, Most Rev. Paul Marella. He had him write to Rome asking that Father General allow the arm of the Saint to be sent to Japan for the pil-

grimage. Then he went to work on General Douglas MacArthur, whose approval was of first importance. The General approved most heartily and more than once in the troubled weeks that followed when subordinates in SCAP seemed to be using obstructionist tactics, the General himself intervened. The following January Father Bitter circled the globe in a tour of promotion, climaxed by a private audience with Pope Pius XII who assigned, as his legate for the centenary, Norman Cardinal Gilroy, Archbishop of Sydney, Australia. Back in Japan the indefatigable chairman arranged for the St. Francis Xavier Limited a special ten-car train that was to be our headquarters for 1800 miles of travel and checked on all the civic and religious details that were to keep us in a state of constant amazement.

When all the pilgrims met for the first time in the station of Tokyo we found that we were an Australian Legate with five Australian Monsignori, thirty-four Spaniards, who led every parade carrying the flag of Navarre and sporting berets and mantillas, and a nondescript group of Indians, Germans, Filipinos, Irishmen and Americans. Among the last were Bishop Thomas J. McDonnell, American Director of the Propagation of the Faith, and Msgr. John J. Scally, the New York Director.

Nagasaki

The 900 mile trip from Tokyo to Nagasaki along the Inland Sea through rice fields, great cities and lonely villages was a perfect prelude. Arriving on time after thirty-three hours of continuous travel we were met at the station by thousands of people including what proved to be the inevitable committee of beautiful girls in elaborate native costumes with lacquered hair who loaded the Legate with flowers and the rest of us with religious badges and souvenirs. After we had said our Masses—my own was at the Oura Cathedral where the Old Christians revealed

themselves to Msgr. Petitjean, March 17, 1865—we drove to the Urakami church which had once been the finest Catholic edifice in the Orient. It was completely destroyed by the Americans who dropped an atom bomb on this Catholic center of Nagasaki killing four-fifths of the Catholic community—8,000 out of 10,000. In the pitiful ruins of a church which had been built through the sacrifices of two generations we attended a Pontifical Mass celebrated by the Spanish Bishop of Tui for 25,000 Japanese. Afterwards our hosts—who sensed that we are a little depressed and ashamed—tried to cheer us up with a kite-flying contest and a box lunch but the park where they entertained us overlooked the Sea of Amagusa. Far below us at the right was the little island of Amagusa where the Jesuits of the sixteenth century had a seminary for native clergy with as many as fifty students and on the left lay the peninsula of Shimabara, which gave its name to the last desperate revolt of the Christians in 1637. There, we were later to see the sulphur pits of Unzen where the early martyrs hung head down until they fell apart and the ruins of Hara Castle where 37,000 Jesuit converts were massacred. The picnic, on the whole was rather heartbreaking but that afternoon as the arm of St. Francis Xavier was carried from Oura to the Hill of the Martyrs it was consoling to see 60,000 people stand reverently in the rain to receive his blessing, as he passed. When the procession arrived at Nishizaka where the twenty-six were crucified in 1597, there was Pontifical Benediction and the address of the Papal Legate formally inaugurating the quadricentenary. One of the pilgrims who had preached his juniorate sermon many years before on St. Paul Miki, St. James Kisai and St. John of Goto could not take his eyes off the mountains and the bay that had faced their crosses.

The next morning at Kagoshima we were assured by the Mayor that the station stood on the site of the ancient beach. Here Xavier had first alighted with his strange companion Anjiro, Paul of the Holy Faith,

who was by turns homicide, apostle and pirate. Anjiro's family lived in Kagoshima and St. Francis was their guest during this stay. The first daimyo he met (the Europeans called them kings) was the Prince Shimazu of Satsuma, whose palace still stands in Iso Park. There we were entertained with tea and native dances and wandered in stocking feet through rooms that had known the Apostle of the Indies. On the other side of town we climbed the hill to the Fukusoji Temple where Xavier disputed with the bonzes. He must have paused as we did to drink in the view of Sakurajima, the volcanic island which gives the city its title—the Naples of the East. This was the first day of the Novena of Grace and was signalized by the dedication of a new church.

The second day began in Oita—called Funai in the sixteenth century—the capital of Xavier's disciple the King of Bungo. Our reception was tumultuous. All the school children, mostly pagans of course, were lined up waving flags. The Novena services were held in ancient Hakata which is today merely the station for Fukuoka, a busy town full of American soldiers. After the Pontifical Benediction in the stadium we were introduced to the formalities of the Cha-no-yu or Tea Ceremony, and witnessed a No play of the fourteenth century "The Angel and the Fisherman".

By the time Xavier reached Hakata he was discouraged by the meager results of his apostolate and determined to push on to the capital, Meaco, where he hoped to convert the Emperor. On the way he passed through Yamaguchi, at that time the second city of Japan, a center of elegance and depravity. His first interview with the degenerate Prince Ouchi—most powerful of all the daimyo—was a diplomatic failure and the next three months brought in not a single convert. On his return however from Meaco he adopted a different approach, found favor and was given a pagoda and a home. On the very site where he lived the people of the city, pagan as well as Catholic, have erected a great granite cross with a fine medallion of

the Saint in bronze and here we were received with much solemnity. The speechs were cordial but not one of them mentioned Laurence, the blind lute player, who was chiefly responsible, after God, for bringing in the first five hundred Christians. Spanish Jesuits are here in Yamaguchi and are planning a Spanish University where the Japanese can be trained for South America.

Hiroshima

There is no record of Xavier's visit to Hiroshima. His winter journey to Meaco took him through the Inland Sea and he could have missed the town quite easily. But for the moment the Saint was second in our thoughts. Our visit was one of reparation for the dropping of the other atom bomb and the novena services were held at the Bomb Center, where two little rivers meet. The citizens have erected there a flimsy "Peace Tower" with the inscription "No More Hiroshimas". All we could contribute was a fervent "Amen". The local authorities estimate the dead on that terrible day and the months that followed at 180,000. It gave me a curious feeling to learn that the first plan called for the bomb to be exploded in Kyoto—the ancient Meaco. We were told however that Secretary Stimson who knew something about the art and history of Japan said, "No! Make it Hiroshima," thus with a stroke of the pen determining the life and death of 360,000 people.

After Hiroshima, Kyoto seemed like heaven. It was the only large city we visited which had not been severely bombed and though the capital has long since been moved to Tokyo (the Yeddo of the sixteenth century), Kyoto is as full of palaces and shrines and temples as it was when Xavier arrived on foot, disguised as a servant in the train of a daimyo. We found the whole Kinki area, which includes Kyoto, Kobe, Nara, Osaka and Lake Biwa, fascinating, but two events of our visit were particularly memorable. The first was the Solemn Pontifical Mass in the Nishinomiya Stadium attended by 40,000 Japanese with a

sprinkling of Americans from the Army and SCAP. The Nippon Philharmonic Orchestra with combined choruses from two leading conservatories sang Beethoven's Mass in D. It was beautifully done, but became after a few hours an endurance contest for the celebrant, Bishop Thomas J. McDonnell. At the end of the religious ceremonies the Emperor's brother Prince Takamatsu addressed the people in Japanese speaking for the royal family, which still speaks for the nation. He said: "The Japanese are firmly determined to follow in the footsteps of St. Francis Xavier. Our nation with a deep feeling of repentance after the terrible war, is determined that it is through with war. The faith which St. Francis brought to Japan will live forever."

The same afternoon we motored to Takarazuka where the government maintains a training school for drama known as the Girls Opera. After an elaborate reception the students presented an original work with special music and choreography, which told the story of Takyama Ukon. He was one of the Christian daimyo who went into exile at Manila rather than give up his faith. Presented in the school auditorium it was received with enthusiasm by an audience of two thousand or more. In the cast of over eighty there were only three Christian girls.

After Kyoto, Nagoya, where we held the eighth day of the Novena, was an anticlimax. It poured rain all day and we spent most of the time at the College conducted by the Society of the Divine Word. It is a modest venture, which with typical American optimism is called the University of Nagoya. The Fathers were most kind but were keenly disappointed that their plans had been spoiled by the weather.

The trip from Nagoya to Atami was by train and thence to Yokohama by bus through the beautiful Hakone Lake Country and Kamakura. The day was completely dominated by Mount Fuji and the Daibutsu. The closing services of the Novena were held in the hilltop cathedral of Yokohama, followed by the usual receptions and that night we slept in Tokyo at

a splendid hotel called Ga-jo-en. The Cardinal Legate and his staff occupied all available space in Sophia. When he left for Australia, however, we moved in with the Jesuit Community and shared their life for the last few days of our stay.

As a grand finale to the pilgrimage 35,000 people gathered in the Meiji Stadium for Pontifical Mass, the first ever celebrated by a Cardinal in Japan. In his sermon Cardinal Gilroy summed up the impressions of all the pilgrims when he said: "I, as Cardinal Legate, and the pilgrims who accompanied me, visited cities and towns made famous by being visited by St. Francis Xavier in person. Wherever we went we were welcomed with the utmost cordiality. Civil and religious authorities vied with each other in honoring the sacred relic of the Saint and the pilgrims who accompanied it. The entire population of the places visited received us with kindness and treated us with generosity that hardly could be excelled. We conclude these celebrations with gratitude in our hearts that will never be effaced.

"With admiration we have noted the mission of St. Francis Xavier being continued in our own day with zeal and self-sacrifice not unlike his own. Priests, brothers and nuns have come to Japan from the four quarters of the globe to teach the same truths as were taught by St. Francis Xavier. They have volunteered for this mission without any hope of any form of reward in this world. The love of God inspired them to spend themselves in teaching others to love God as they love Him. In this task they cooperate with the Japanese bishops, priests, and religious who are inspired with sentiments similar to theirs. The Catholic Church of which these good men and women are faithful disciples and teachers is the same today as in the time of St. Francis Xavier. It is one fold under one Shepherd, teaching the same truths everywhere and offering the same means of sanctification to all."

For the rest of our lives we who were privileged to accompany the papal legate shall carry with us

two pictures of Japan: one of a great bronze Buddha rising majestically, broodingly, and sadly above the pine trees of Kamakura; the Daibutsu, the perfect symbol of a dead past. The other of a sun-drenched stadium with 30,000 reverent pagans watching 5,000 Catholics receive communion from the hands of the Holy Father's own legate and twelve assistant priests; the perfect symbol of a living present.

Mental Food

Knowledge is mental food, and is exactly to the spirit what food is to the body (except that the spirit needs several sorts of food of which knowledge is only one), and it is liable to the same kind of misuses. It may be mixed and disguised by art, till it becomes unwholesome; it may be refined, sweetened, and made palatable, until it has lost all its power of nourishment; and even of its best kind, it may be eaten to surfeiting, and minister to disease and death. Therefore, with respect to knowledge, we are to reason and act exactly as with respect to food. We no more live to know than we live to eat. We live to contemplate, enjoy, act, adore: and we may know all that is to be known in this world, and what Satan knows in the other, without being able to do any of these. We are to ask therefore, first, is the knowledge we would have fit food for us, good and simple, not artificial and decorated? and secondly, how much of it will enable us best for our work; and will leave our hearts light, and our eyes clear? For no more than that is to be eaten without the old Eve-sin. Observe also the difference between tasting knowledge and hoarding it.

John Ruskin

VOLTAIRE AND THE SOCIETY

JAMES M. SOMERVILLE, S.J.

Among the numberless enemies acquired by the Society of Jesus throughout the past four hundred years few have been so singularly devoted to its destruction as Voltaire. Hardly to be wondered at since the Patriarch of Ferney was ever one to do first things first. He was certain, as he told Helvétius, that once the Jesuits were disposed of they, meaning the *philosophes,* could make short work of the Church. But to do this the Society would have to be discredited in the eyes of the world or, as we would say today, "framed." Certainly the plundered ships of Father Lavalette and his subsequent bankruptcy strengthened the legal case against the Jesuits; but the situation whereby a marine disaster could induce the highest governing body of the nation to call for its pound of flesh was a created one. It required the poisoned pens of a small clique of writers to turn the rather common misfortune of merchandise plundered at sea during a war between two nations into the scandal of the century. It was sufficient, however, to enable Voltaire and those in his train to call the tune to which the next generation would dance. One more link had been forged in the chain wherewith they would crush the infamous thing, the Christian Thing—Christ and His Church. "Once France is purged of the Jesuits," wrote Voltaire to Chalotais, "we can hope that people will realize how shameful it is to be subject to the stupid power (the Church) that set them up."[1]

But Voltaire and his strategists manifestly oversimplified matters. Even with the eclipse of the Jesuits it was by no means a foregone conclusion that the Bark of Peter would founder and be wrecked. Storms might come, and in fact they did come, when circumstances forced the Holy Father to declare his Jesuits expendable; but the Church had survived for fifteen hundred years without so much as the shadow of a Jesuit to ply his trade in papal halls. It could be done

again. God, whose arm is never shortened, has an inexhaustible supply of weapons.

Yet the Encyclopedists were right from one point of view. The destruction of the Jesuits was the logical starting point for the war against Catholicism. And for his share in the work to save humanity from falling into the hands of the Jesuits, Voltaire claimed generous credit. The year of the suppression in France he wrote to Chalotais: "I really must plume myself for having been the first to attack the Jesuits." In a short time, he felt, people would merely say: "There used to be Jesuits."[2] So possessed was he with the urgency of smashing the Society as a prelude to the more important work of wrecking the Church that he gathered up every conceivable type of book or pamphlet against the Order, even admitting that he took a kind of morbid pleasure in the discovery of each new scurrilous volume, unable to rest until it reposed in his museum of anti-Jesuitica. He assured Damilaville that between 1760 and 1763 he had stored up enough books of this stamp to stuff an arsenal.[3] Needless to add that he had no illusions about the inferior quality of these pamphlets; but after all, why try to maneuver the destruction of the Jesuits with literature when it could be done much more efficiently with lies. With disarming frankness he urges all philosophers to follow the same procedure, without so much as a bow in the direction of truth.

One of these books he did credit with a certain excellence beyond the rest and that was D'Alembert's pompous *La destruction des Jésuites en France.* He is pleased to report that Madame Denis has all but devoured these 235 pages of collected fables, and he assures his friend that of all the books written against the Company of Jesus this alone will remain immortal.[4]

The spice for most of his correspondence around 1760 was this fascinating subject of the Jesuits. *Toujours adolescent,* he periodically speculates on the revenge philosophers might take on the fallen Jesuits when once they have been dislodged from their posi-

tions of security. He suggests to Thieriot that after they are undone and rendered harmless the sons of Ignatius might be profitably used patching up rundown highways, with collars of iron riveted to their necks, all working under the direction of some good, honest, patriotic and God-fearing deist.[5] In June of 1759 he moans sadly that the news about the burning of the Jesuit Malagrida in Portugal is probably only a false rumor circulated by the Jansenists.[6] Well, no matter, perhaps the honest Portuguese are saving him for some other fat occasion when they can toast him in the grand style with church bells and a psalm or two. But when the expulsion of the Jesuits from Portugal is finally verified he is quite content and only regrets that so many were allowed to escape in leaky boats to Italy while only twenty-eight of the older fathers have been kept for ceremonial hanging.[7] Better known perhaps, than these sentiments is his highly imaginative ejaculation: "Let us strangle the last Jesuit with the guts of the last Jansenist."[8]

Yet for all this picturesque language, Voltaire's animus towards the Jesuits was not quite ready for the barbarities that so delight the modern doctrinaire. He would have been quite content if the Society were dissolved and its members let go without so much as a thumbscrew by way of reprisal, as long as it could be said: "There used to be Jesuits." All the same, while wishing no personal harm to Jesuits as individuals he was ready to greet with unqualified approval any measures that would crush the organized power of the Society. If this meant injustice, dungeons and bloodshed for some or even all of the then-living Jesuits he would reluctantly sing solemn amen, even while regretting so shabby an expedient. This explains more than anything else that odd combination of admiration and hostility, of personal friendship and public attack that characterized his relations with the Society.

Growing Opposition

In his earlier days when in school at Louis-le-Grand Voltaire was fond of one or more of his Jesuit teachers. We are told that he deserted the games of other boys to walk and talk with his favorite, Père Porée. The conversation usually centered around history or literature, especially poetry. In the long winter evenings he tried his hand at writing verse and rimed translations, the first symptoms of his future passion for writing that thoroughly predictable verse through which the heroes and heroines of his plays explain their emotions. Like many an *enfant terrible* he was at once the hope and despair of his tutors. If he had several staunch defenders among the fathers, such as Porée and De la Tour, whose friendship he kept for thirty years, on the other hand there were those who had misgivings. And once emancipated from college guidance he lost no time in distinguishing himself as a religious indifferentist and scoffer. Yet even when it became evident that he was bent on using his talents for other than pious purposes, he could still claim a small patch of Jesuits to defend him. As late as 1740 he was on excellent terms with Fathers Tournemine and De la Tour. In an exchange of letters that can still be read Voltaire with dazzling versatility poses now as a humble penitent desiring nothing more than to die in the embrace of Mother Church, again as a sudden and rhapsodic admirer of Jesuits of all shapes and sizes. He writes to Père de la Tour in 1746 like a novice seeking admission to the Society:

> During the seven years that I lived with the Jesuits what did I see amongst them? A life full of labor, most frugal, most ordered; all their time divided between their care for us students and the exercises of their austere way of life. As proof I call forth the thousands of men brought up by them, even as I. There isn't a single one that could give me the lie.[9]

Perhaps he thought this eulogy of the Society might be passed on to other Jesuits and eventually to superiors whose doubts about his friendship would thus be dis-

pelled. The whole comedy of course emerges as pure humbug when seen in perspective. Voltaire wanted desperately to gain admission to the French Academy. For some time he had been on the black list of those whose prerogative it was to present new members. At the time, and for reasons not particularly religious, officialdom was in the throes of one of its periodic attacks of orthodoxy. It was no time for the author of what was considered an unpatriotic and irreverent burlesque of Joan of Arc to become an academician. His failure during six years to gain the appointment so highly coveted forced him to turn to the Jesuits. The bait he offered them was a show of sincerity and admiration. They in turn could give the nudge in the proper quarters to smooth the way for the Academy post. Was it then a coincidence that two months after writing the letter to Père de la Tour Voltaire was elected to the Academy, aged 52? At least he left no stone unturned. Even Pope Benedict XIV had *Mahomet* affectionately dedicated to him, and while the busy pontiff probably did not so much as read the play, his cordial reply—highly publicized by Voltaire—that expressed delight, enthusiasm and sundry emotions over the "bellissima tragedia" contributed to breaking down the opposition.

Once safely within the ranks of France's canonized laureates, he seems to have had little more to do with his Jesuit friends. It was only eight years later that the Jesuits again loomed into his horizon when he had a serious skirmish with the fathers at Colmar anent his alleged atheism.[10] This disagreeable incident happened at a time when his fortunes were at a low ebb and when he was at odds with King Frederick as well as with the authorities at Paris. Père Merat had denounced him from the pulpit and had set up such a hue and cry when Voltaire was thinking of taking up residence in the city that he left town. It did not help his temper much at this period to discover that back in Paris another Jesuit mouthpiece, *Le Journal de Trévoux*, was reducing him to powder.[11]

By this time most of Voltaire's former friends in the

Society were dead and with their departure the ties were cut. As his crusade against the Church gained in momentum his antipathy towards her vigorous defenders swelled to ugly rancor. From 1759 through 1762 when the Society was outlawed anti-Jesuit propaganda was one of his chief occupations. With a furious burst of activity so characteristic of the man he wrote letter after letter urging united action against *ces faquins de Loyola.* He exploited every avenue of attack. The tide of fury did not even subside when the Society had succumbed to her enemies in France, but for two years he continued frantically to beat the dead horse. Fanaticism's self-styled excutioner was presenting to the world a very model of fanaticism.

A year after the suppression we find him still fuming because a few stray Jesuits remained at large. D'Alembert's sympathetic ear caught the lament: "The Jesuits are not yet destroyed; they are still in Alsace; they preach in Dijon, at Grenoble, at Besançon. There are eleven at Versailles."[12] Obviously the Jesuits could not evaporate into thin air; the dispersion was begun but not completed. Even so things were going too leisurely for the warrior who had tasted blood. However, by 1764 it had become evident that there was no immediate danger of a sudden resurrection of the stricken Order. So once again Voltaire turned to the twin task of building up his plump personal fortune and bludgeoning the Catholic Church. It was only in 1774 when rumors of the American Revolution were mixed with talk of a possible restoration of the Jesuits that he returned to the attack. It was then that he brought forth his strong and emphatic *Lettre d'un ecclésiastique,* his most sane but decisive attack against the Society. Four years later he was dead.

Method of Attack

Voltaire based his plea for the destruction of the Jesuits on three different sets of reasons. Publicly he argued that the Society must go because of its abuses;

among his friends it was in order to destroy the Church; but privately, to compass the ruin of the Jesuits was to make them pay for the inconvenience and opposition they had offered to his personal interests.

As for the public at large, it was deluged with propaganda, slanderous half-truths calculated to create a scare psychosis touching the fate of France if ever it fell into the hands of Father General, tales of fraud, lying, double dealing and lust for political power, many of which have persisted to our own day and form part and parcel of the myth about the power and secret of the Jesuits. They are still repeated because Voltaire's glittering and witty prose is still read. In a small article called *Balance égale* he catalogues reasons for the suppression of the Jesuits. What an odd concoction of calumny and comedy it is! The Jesuits should be driven out, he says:

1. Because they are unchaste,
2. Because they are dull writers,
3. Because, except in Africa, they always stir up trouble; but they have never been in Africa,
4. Because they teach murder, lying and regicide,
5. Because they can't pay their bills,
6. Because they take orders from Italy,
7. Because Portugal expelled them.

The following reasons for keeping the Jesuits are set on the opposite side of the balance:

1. Because their rule does not absolutely insist on sinful conduct, and because Jesuits who are malicious are usually expelled from the Society—unless they are useful,
2. Because recently no Jesuit has openly advocated the assassination of the entire royal family,
3. Because you can always hang the bad ones.[13]

Such is the theme of the published attack on the Jesuits. They are lax moralists and they hold the key to the consciences of kings—whom occasionally they murder. They are avaricious, proud, swindlers and trouble makers.

Among the initiated, however, among the friends of progress and philosophy, it was quite another story

that was passed about. Here the enemy is always *L'infâme*: it is the Church that must be destroyed and the undoing of the Jesuits is but one episode in the larger drama of liberation. When the Jesuits are gone philosophers, eighteenth-century style, will be kings. This was the dream of the Encyclopedists; it was their great secret.

Still, this spirit was not the only force that moved Voltaire to a hatred of the Jesuits. Deep within him, not for the scrutiny of the public, nor even for his friends, there lay a wound that would not heal; and this was his ruffled vanity, his piqued self-esteem. He could not forget nor would he forgive the Jesuits for the Colmar incident. It was also at Colmar that another Jesuit, Aubert, had induced the leading citizens to burn their Bayle. Now Bayle was, of course, one of the darlings of the Enlightenment and this sacrilege committed against a prophet of the new order was looked upon as one of infamy's blackest deeds.[14] Even more to the point was the fact that Voltaire never felt quite at ease in Paris and this he blamed rightly or wrongly on the Jesuits. For security reasons he had procured the château at Ferney near the Swiss border. It would allow an easy escape in case his enemies should converge upon him. Voltaire, who was nothing if not cautious about his personal security, may have exaggerated the peril. Still he was playing a dangerous game. The notorious impiety of the scoffer may have earned him the lasting opposition of Jesuits like Patouillet and Nonotte, but he had far more dangerous enemies at court who were annoyed by his shameless opportunism and petulance. Even so it cannot be denied that few Jesuits would have complained if M. de Voltaire were deprived of his ink pot and given comfortable quarters where he could cultivate his garden and little else.

The technique of propaganda in the modern sense may well claim Voltaire as its first and most efficient exponent. His methods varied with his moods and the needs of the moment. At his best, and therefore his most dangerous, he tries to mix his attacks with an im-

pression of tolerance and understanding. "Why many of my best friends are Jesuits," and with that he could damn the entire order with faint praise. After all, there is always the possibility that there may be one, if not several, honorable Jesuits. The shame of it is that some very capable spirits have been lost to philosophy by entering through the poisoned gates to become Jesuits. "It must be allowed," he writes in the *Dictionnaire*, "that there have been and still are men of rare merit amongst them."[15] He appears willing to distinguish between the faults of individuals and those of the group. At least in the early *Essai sur les moeurs* he does not indict the Institute as a whole:

> In a large society busied with science and religion there are always ardent and disturbing elements who make enemies, scholars who acquire a reputation, insinuating characters who become partisans, and politicians who turn their work to account.[16]

We must not attribute to the Society's *Constitutions* all the evils that have followed, as though it were the master plan for the crimes and errors of single Jesuits. St. Ignatius was sincere in founding his order and had no intention of setting up a political machine nor of seeking political power.

What then is the trouble? Why are the Jesuits so hated and so dangerous? Because of their unity of purpose, their clanishness, their ardor and zeal, their enthusiasm and versatility. When a determined group of men fortifies these qualities with learning, crafty leadership and a religious motive there results, thinks Voltaire, an organized minority whose power will inevitably become too great for the common good. "If you give too much power to a group, be sure they will abuse it."[17] Thus have Jesuit virtues been turned to vices.

In so far as Voltaire ever argued on a serious basis against the Society his presentation followed the outline above. But as he grew older, more bitter and self-assured he saw less and less reason for trying to marshal the facts in such a way as to give them a

sinister twist; rather he abandoned the attempt in favor of a cynical policy of falsehood and ridicule. Even his most ardent admirers admit that he made an *esthétique* of agile lying. In the service of truth one should not shy away from telling untruths. Torrey, who in every respect gives Voltaire his due, does not try to conceal or minimize this philosophy of deceit, "He was a constant double-dealer, he lied and believed in lying that he might live to lie another day. In this way alone he believed he could be useful and work for humanity." [18]

Next to the judicious lie—the bigger the better, the more often repeated the more effective—ridicule and satire were his most formidable weapons against the Society. Lenin astutely remarked that the Red Revolution had, above all, to be defended against ridicule; Mussolini expressed the same desire for his Fascism. Indeed, laughter is a fearful weapon in the hands of a skilled opponent: *Odiosasque res saepe, quas argumentis dilui non facile est joco risuque dissolvit.* [19] The Jesuits for their part were singularly unfortunate in being unable to defend themselves against this kind of assault. Having already fared badly at the hands of Pascal, they were in no better position a hundred years later to parry the thrusts of the scoffer. Few men could, more felicitously than Voltaire, turn to farce not only serious but even sacred things.

Writing against a certain Jesuit who had made some rather pretentious statements regarding the many miracles performed by members of the Order, Voltaire's attack was withering:

> I would like very much, my dear friar, that you tell us what these miracles are. Once upon a time Jesus nourished five thousand men with five loaves, etc., as the story goes; and Lavalette made off with the bread of nearly five thousand persons by his bankruptcy."[20]

Just what Father Lavalette's unfortunate business venture had to do with Jesuit saints and with the

multiplication of the loaves and fishes may be less than immediately evident. But he had found the weak spot and the effect of the innuendo is so damaging as almost to preclude the possibility of a reply.

Another line of ridicule was to take the Jesuits to task for their tedious books *que personne ne lit* or by some incidental reference, as when he qualifies Père Griffet as one "known for his mediocre sermons and for his historical works still more mediocre." [21] Or again, while forced to admit that the writings of the Jesuits against the Jacobins did have some merit, he maintains it is only another proof that "the Jacobins have written more nonsense than they." [22]

At times the mockery is reinforced by the method of gratuitous assertion. There is an excellent example in the letter to the Marquis du Deffand:

> The Jesuit Menou is not the fool you think he is. Quite the contrary! He has snared a million from King Stanislaus on pretext of doing missionary work in the villages of Lorraine that have no need of it. He's had a palace built for himself at Nancy. Bantering old Pope Benedict XIV, author of three tiresome folio volumes, has been led to believe that his three books are in process of being translated, having been shown two pages. Whereupon Menou obtained a fat benefice that he filched from the Benedictines, and so has the laugh on Benedict as well as Saint Benedict.[23]

The passage is remarkable, for nothing could show more clearly the method of assertion used to advantage. It exemplifies Voltaire's usual method but applied, in this case, to the Jesuits.

An argument for Voltaire must be effective rather than consistent. If on the one hand the Jesuits are guilty of plotting with kings against their subjects, they should on the other hand be destroyed for plotting against kings to assassinate them. Now they are too lax and facile with their casuistry, now they are too unyielding in their treatment of Madame de Pompadour by refusing her absolution, though it earned them a powerful enemy. The Portuguese Jesuit Malagrida was brought to trail for regicide but con-

demned for heresy by the government because nothing could be proved against him. What does it matter as long as he is condemned? Voltaire is perfectly straightforward in recognizing these inconsistencies. Let them be proscribed in Portugal for having degenerated from their institute and in France for having conformed too faithfully to it. This did not mean that the Jesuits had been unjustly treated in one or the other of the two countries; it merely emphasized the cleverness of the Jesuits who were so adroit that you could not even prove anything against them in court!

Facade of Christianity

Voltaire justified double dealing without much trouble. If forced to conceal his motives and to present a false face to the world he felt it was the fault of his enemies. He blamed those who opposed him for making him a hypocrite. He said that fear and a sense of his own importance to the cause of progress dictated his duplicity. He used over a hundred pseudonyms in his writings lest the origin of some of his more libelous works be traced. He would publish an attack on the Church under an assumed name in Holland, flood the book marts in France with copies and then, under his own signature, write a feeble refutation of the book. In it he not only neatly summarized all the best arguments of the anonymous work but gained for them a second airing. "He was without principle," wrote Madame d'Epinay to Grimm; and lacking all principle he became a dreadful enemy to all who opposed him or threatened his security. He recommends falsehood to all the philosophers as a means of defense. To protect themselves they must always swear that they are Christians yet try at the same time and by every means to make Christianity look ridiculous. Let every philosopher maintain that every other philosopher who is still alive is a good Christian and a convinced Catholic.[24]

The advantage of keeping up the facade of Christianity lay in the fact that many would thus adhere

to the doctrine of the philosophers without at the same time suspecting what its real goal was. Thus Voltaire attacked the Jesuits in the name of Christianity and was able to rally the Huguenots and Jansenists, for neither of whom he had any use. How successful this plan was we can gather from a letter written by D'Alembert to Voltaire. Those who are striving for the suppression of the Jesuits in Parlement—the Jansenists, for example—believe they are serving the cause of religion:

> But they are serving reason without suspecting it. They are executing high justice for philosophy, whose orders they take, without suspecting it.[25]

The necessity for keeping up the appearances of Christianity was dictated by the need for security. "To escape being burned I am putting in a provision of holy water," writes Voltaire. He even went so far as to make two or three sacreligious communions. Sometimes, too, the absurdity of the situation was its own reward:

> Indeed, I have built a church. Let all the saints rejoice. The malicious will undoubtedly say that I built this church in my parish so I could have the one knocked down that blocks me off from a splendid view of the countryside. Well, let the impious tongues wag while I work out my salvation.[26]

Were he living in Spain he would gladly have worn a large rosary, have gone to Mass every day, kissed the sleeves of the monks and tried to have all their monasteries burned to the ground.[27] Such was the outlook of the man whose pen did as much to discredit the Society in France as any other writer.

Letters to Frederick the Great

With the ruin of the Society in France an accomplished fact and the Brief of Clement XIV reserved for the immediate future, Voltaire felt that he could now relax from his labors. It even pleased him to simulate a certain degree of tolerance, at least on paper, towards the defunct order. His letters to Frederick often make mention of the Jesuits and do

not betray much bitterness. While he was none too pleased that Frederick had decided to harbor the Jesuits who taught in Silesia, he protested weakly, even seeming at times to be quite reconciled to the situation. Such was certainly not the tone of D'Alembert in his letters to the King. Toleration of the Jesuits lent prestige to the rule of the northern monarch. So Frederick let them teach school. Thus did the king of Prussia seem more Catholic than the pope whose name was affixed to the bull of suppression.

This *coup* of Frederick inspired Voltaire to indulge in somewhat the same comedy himself. For a certain kindness he had received a special benediction from a neighboring Capuchin monastery. Thereafter in his letters to the King the signature "Frère Voltaire, unworthy Capuchin" would alternate with the customary "Old man of the mountain" or "The owl of Ferney." He wrote to Prussia sending the "blessing of Saint Francis" and requesting Frederick, now humorously styled the General of the Jesuits, to forward a nice Ignatian benediction. [28]

Perhaps one of the reasons why Voltaire was more easily reconciled to Frederick's protection of the Jesuits than was D'Alembert could be traced to the fact that he saw in the very unstable tolerance afforded them in Germany a kind of humiliation. The King made it quite clear that he was only using the good Fathers for his own purposes and that if it suited him he would dispatch them all without regret. Voltaire is at pains to explain the King's position in the *Siècle de Louis XV*:

> He believed them to be useful . . . knowing very. well that with his soldiers he could hold all the theologians in check and caring not at all whether it was a Jesuit or a Dominican who taught Cicero and Virgil to youth.[29]

Yet for all the fun Voltaire was not completely satisfied. He had misgivings about the wisdom of keeping the Jesuits in Prussia and he periodically admonished the King not to forget to make them useful

without allowing them to become dangerous. For his part Frederick often gave the philosophers good reason to fear when he knavishly hinted that he was preserving the precious seed of the Jesuit remnant for export at some future time, should any wise ruler wish to cultivate this rare plant. The King was likewise an astute judge of human nature, and he let the philosophers know that he was not deceived regarding the possibility of there being some less worthy motives mixed with their zeal against the Jesuits. In a letter to D'Alembert in August of 1769 he is very blunt:

> What is the progress that Philosophy has made? You will tell me that it has banished the Jesuits. I agree; but I will prove to you, if you like, that vanity, secret revenge, cabals, in a word, private interest have done all.

Père Adam

One curious fact that has fascinated Voltaire's biographers was the presence of Père Adam as chaplain at Ferney. He was there for thirteen years from 1764 to 1777.[30] At the time of the suppression in France he had been doing parish work near Voltaire's château and shortly thereafter came to live at Ferney. Doctor Johnson on a visit to Voltaire found the situation highly amusing and was still more amazed to discover on talking with Père Adam that he was not a bad sort at all and even a good Christian!

Why did Voltaire keep a Jesuit under his roof? Condorcet, one of his early biographers, suggests that it was because the priest was useful to him, that he played an adroit game of chess having the good sense not to win too frequently, that he spared the busy Voltaire many a long hour of research and that the presence of a Jesuit provided a clear refutation of all charges of apostasy or impiety. This latter appears to have been the real reason. What an act of magnanimity and tolerance! How truly "philosophical" to feed and house a member of the hated order! Let the Christians call it charity as long

as it was noised about that M. de Voltaire kept a genuine Jesuit in his attic. Whenever he wrote to Cardinal de Bernis he found some way of weaving a reference to Père Adam into the text. He wanted to be in good standing at Paris, and with a Jesuit tending the superstitious needs of the Catholic peasants roundabout anyone could see that freedom of worship was enforced at Ferney.

As for Père Adam, he had to find some means of livelihood. At least at Ferney he had a small parish to care for and was able to do some tutoring. Voltaire and his commentators like to insinuate that it was the comfortable home that attracted the priest, but there is no evidence to support this. All through his weary stay Père Adam longed to be back with his Jesuit brethren. It is Voltaire himself who testifies to his chaplain's devotion to the Society. Now that they have routed the Jesuits out of Naples at the point of the bayonet Voltaire finds that his good Père Adam is inconsolable. [31] Each week brought more disheartened news and lessened the likelihood that he would ever again live in a happy religious community. Every blow that fell upon the Society was a personal disaster.

Meanwhile Père Adam tried earnestly to convert the aging patriarch of Ferney, and the possibility of winning over so powerful an enemy of the Church made the priest's stay not without a certain element of excitement. As a matter of fact, at one time after his grievous illness in 1768, Voltaire seems to have mended his ways somewhat and for a brief moment it looked as though the sheep was about to return to the fold. D'Alembert was genuinely worried and said as much in a letter to Frederick when he complained about the influence of Père Adam. Finally in 1769 Voltaire conducted a thorough housecleaning and shipped Madame Denis and La Harpe back to Paris. Only Père Adam remained at the side of the master. But the old man did not die, and within a year things were quite back to where they had been before the illness;

certainly a disappointment to Père Adam. It was Voltaire's last chance. A few years later he sent the Jesuit packing with a few *louis d'or* in his pocket, the reward of thirteen years of service.

The year 1774 witnessed Voltaire's last effort against the Society. The rumors of a return of the Jesuits to France stirred the old man to resume the attack. Having gone to so much trouble to rid ourselves of this infernal band are we going to let the old poison creep back into our midst? "We shall not risk destroying the human race by reestablishing what cost us so dearly to destroy!" [32] However, the Jesuits were not brought back to destroy the human race and four years later their arch-foe was able to die reassured that his efforts had not been in vain.

One final ambition remained. He felt that if he could die without a Jesuit at his bedside to preside over his last breaths the victory over the Company of Ignatius would be really complete. Indeed it would afford him a certain preeminence over Montesquieu who is reported to have weakened at the last and made his peace with the Church in the form of a hovering Jesuit. At least he, Voltaire, was resolved not to die "like a simpering imbecile" lest the example of a philosopher thus reduced might prejudice the cause of Progress. Determined that no slightest scandal should attend his last hour he had the foresight to dismiss Père Adam and die in Paris out of his clutches. Faithful to his impiety to the last he was somewhat torn, as Torrey puts it, between his "desire as a matter of good taste to die within the forms of the religion of his birth and the fear of shocking his brethren in philosophy." [33] As a philosopher of the Enlightenment he could, of course, just for appearances pretend to be a Christian. Thus he would assure himself of a ritual burial, perhaps even a state funeral. But this would mean that antecedently he would have to sign a retraction and denounce in clear and unequivocal terms the whole tenor of his past life, its aims and accomplishments. This

he would not do. The problem then was how to make a retraction that would be understood by the Brotherhood as only a pretense and yet be at the same time acceptable to the Church. He was solicitous over the fate of his bones to a marked degree for one whose hopes for personal survival were so dim. In any case, he coveted a monumental tomb in some majestic and indestructible cathedral in place of the corrosive sod of potter's field where he might be consigned by his enemies.

Perhaps he was ruminating over this painful alternative—how to appease the Christians without shaming the philosophers—when the long-awaited Jesuit arrived; at least Père Gaultier is generally believed to have been a member of the then suppressed Society. The end was but a matter of days. Voltaire had worked himself into a seething rage lasting ten hours because of the liberties taken by an actor with a few lines of his play *Irène.* Afterwards, to settle his nerves, he had filled up on coffee and some unnamed opiate. The resulting spasm placed him at death's door. So Père Gaultier visited him from time to time talking banalities, literature or politics until at last the fateful question arose. The dying man mutters that he does not want to be buried as an outcast in disgrace. The priest understands and consoles him. There will be need of a retraction and confession. Perhaps Voltaire signs the version disdainfully published by his secretary Wagnière: "I die adoring God, loving my friends, not hating my enemies and detesting superstition." Of course it is not sufficient, too vague, too sly. Some have said there was another retraction later, more complete. It is a much contested point.[34] What is fairly certain though is that there was no confession and no Viaticum. Rationalists have freely asserted that Catholics forged a retraction; if so it is not extant. Others say Voltaire's confederates retained some kind of retraction just long enough to assure him of honorable burial in the priory at Scillières, but destroyed it once the tomb was sealed lest

there be evidence that the hero of the Enlightenment faltered at the end of his course. On the other hand, it is not at all beyond the realm of possibility that the Jesuit Gaultier was instrumental in obtaining from the authorities permission necessary for the burial at the priory. If so it affords us but one more instance of the Society's time-honored custom of burying those of her enemies who have prematurely buried her.

REFERENCES

[1]Letter to De la Chalotais, May 17, 1762.

[2]*Ibid.*

[3]Letter of March 2, 1763.

[4]To D'Alembert, March 16, 1754. The books seem to have only been published in 1765.

[5]April 26, 1760.

[6]To Cideville, June 29, 1759.

[7]To D'Argental, October 24, 1759.

[8]To Helvétius, May 11, 1761.

[9]Letter dated February 7, 1746.

[10]Cf. the eight volume work of Gustave Desnoiresterres, *Voltaire et la société au xviii siècle,* Paris, Didier, 1871-76, V, 19 et seq.; also Voltaire's letter to Père Menoux, February 17, 1754. The event is important because it enkindled his resentment against the Society.

[11]Voltaire more than evened the score by his humorous and quite devastating *Relation de la maladie etc. du jésuite Bertier.* It is a hilarious lampoon that travesties the *Journal de Trévoux* and its staff. *Oeuvres complètes de Voltaire,* XLV, 81-95. Another Jesuit who suffered at Voltaire's hands was Père Nonotte. He wrote a competent but ineffectual refutation of Voltaire's *Dictionnaire philosophique.* Nonotte's biggest liability was his curious name that gave his opponent endless opportunities to divert attention from the real issue.

[12]To D'Alembert, January 18, 1763.

[13]*Oeuvres,* XLV, 108 et seq.

[14]*Dictionnaire philosophique* under "Jésuites ou orgueil."

[15]*Oeuvres,* XL, 412.

[16]*Essai sur les moeurs,* chapter 139; *Oeuvres,* XVII, 296.

[17]*Balance égale; Oeuvres,* XLV, 111.

[18]Norman L. Torrey, *The Spirit of Voltaire,* California Univ. Press, 1938, p. 121.

[19]Cicero, *De Oratore,* II, 239.

[20]*Petit avis à un jésuite; Oeuvres,* XLV, 114.

[21]*De l'abolissement des jésuites;* Oeuvres, XXV, 277.
[22]Letter to D'Argental, February 15, 1763.
[23]Letter of December 3, 1759.
[24]D'Alembert to Voltaire, May 4, 1762.
[25]*Ibid.*
[26]To Thieriot, August 8, 1760.
[27]Wagnière, Memoires sur Voltaire; see Torrey, *op. cit.*, p. 125.
[28]Voltaire to Frederick, April 27, 1770; December 8, 1773.
[29]*Siècle de Louis XV;* Oeuvres XXI, 363. Cf. also letter to Frederick, November 8, 1773.
[30]Confer: "Voltaire's Jesuit Chaplain" by Gustave Dumas, S.J., *Thought*, XV (1940), 17-25.
[31]To Chabanon, December 21, 1767.
[32]*Lettre d'un ecclésiastique; Oeuvres*, XXIX, 581.
[33]*Op. cit.*, p. 204.
[34]The better authors are split on the question of Voltaire's death.

Fairer than we Dared Dream

The Church is fairer than we dared to dream, her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of penance on that 12th of August 1890, the fervour of my first communion were as nothing to what I feel now. Day by day, the mystery of the altar seems greater, the unseen world nearer, God more a father, our Lady more tender, the great company of the saints more friendly, if I dare use the word, my guardian angel closer to my side. All human relations become holier, all human friendships dearer because they are explained and sanctified by the relationships and friendships of another life. Sorrows have come to me in abundance since God gave me the grace to enter His Church; but I can bear them better than of old and the blessing He has given me outweighs them all.

C. Kegan Paul

COLORED CATHOLICS IN ST. MARY'S COUNTY

HORACE B. MCKENNA, S.J.

A quarter century ago the Oblate Sisters of Providence came to teach in St. Peter Claver's School at Ridge, St. Mary's County, Maryland, and there too the Cardinal Gibbons' Institute was opened as a high school and adult education center.

The Negro people of this section have a three hundred and fifteen year history of Catholic religious, family and social life in which these two jubilees form a silver-lighted part.

Today the most populous area of Catholic Negro life in the territory that was once the English colonies, is the Archdiocese of Washington, with 28,300 Catholic Negroes. One of their chief fountainheads is St. Mary's County, southernmost in Maryland, containing St. Mary's City, first settlement of Maryland's Catholic colonists in 1634.

Amongst the Ark and the Dove's pioneer passengers was one listed in Father Andrew White's list as "Matthias Sousa, Molato." (The Maryland Act of Religious Toleration Tercentennial pamphlet lists him as a Jew.) Two years later Father White lists another passenger as "Francisco, a Molato." So there was a Negro on the Ark and the Dove and Negroes are among the First Families of Maryland. The Spanish names remind us that the colonists first stopped at Barbados, and that these two colored people were quite probably Catholics.

In the pastoral care of the pioneer Jesuit priests, Father White and Father Altham, the Indians but not the Negroes seem to be singled out. Doubtless as later appears, the Negroes were included in the family care, and thus received instruction and the ministry of the Sacraments. Historians of the Negro point out that Catholic colonists, unlike others, did not hesitate to baptize their servants, and thus make them sharers in the life of God's children.

Taken from Father McKenna's brochure *Twin Silver Jubilees.*

In 1704, by order of Governor Seymour, the sheriff locked up the Catholic Chapel at St. Mary's City. Then the fathers moved six miles south to their St. Inigoes Manor, where they lived for 214 years until they moved off the waterway and out to the highway at Ridge. From St. Inigoes Manor on Priests' Point all of lower St. Mary's County was pastored, just as from Newtown Manor near Leonardtown the upper county was cared for during two centuries.

The manor house at Priests' Point was a large four-chimneyed house. The priests built large houses because until after the Revolutionary War it was against the law to build Catholic churches. Therefore the people came to the priest's house for Mass, which was even lawful after 1715. Relying doubtless on the general good feeling, the priests built a church about a quarter of a mile north of their residence in 1745, and in 1785 Father Walton built the present St. Ignatius Church, a mile away at the head of Church Cove on St. Inigoes Creek, approachable by water and by road. In 1942 when the United States Navy turned St. Inigoes Manor into Webster Field, outlying field for the Patuxent River Naval Air Base, they left the Church for the faithful and the cove for the Beachville oystermen.

The religious, family and social pattern of life for the Negro people in St. Mary's County probably remained unchanged for 150 years until the Civil War. Up until a decade ago it could be pieced together from the recollections and traditions of the oldest Negro residents, as well as from the white people and from written records.

At Mass all the people worshipped together, both white and colored. Likewise together they received the sacraments of Penance and Holy Communnion. People would walk eight or more miles every Sunday to Mass. The women walked in everyday clothes and shoes with their bundles under their arms. Near the church they would retire to the woods and come out dressed in their best. The catechism was taught to both white and colored children in church by the same teachers.

White and colored children had their picnics and Christmas trees at church together, and the priest was careful to divide his time between the groups. It is true that it was the sacraments and not the seating that united the white and Negro Catholic people.

Religious life in early Southern Maryland was manorial as well as parochial, in the family as well as the congregation. Here the picture is vivid. The priest would come to the house for Mass. Often he came the evening before, on horseback or driving his buggy down the two mile neck to the big house near the wharf. Next morning the head of the house would go to the fields and call out to the hands, "Tie up your horses and come in to Mass." Both Catholic and Protestant, white and colored would come in to the big room. If the priest had to hear confessions in the kitchen, it would be scrubbed clean as a deck. The best drapes in the house would be around the table on which the Holy Sacrifice was being celebrated. Afterwards there may have been marriages to perform, often baptisms from both the white and colored groups.

On Sundays if there was no Mass in the church of the district, or if the family could not go, then "loud prayers" were recited in the main hall. Often the lady of the house presided here. All the women came, and all the children, both white and colored. As to the colored men, they did as the white men did, taking part or staying out. In later days Mass prayers were read. All were prayed for, especially the sick of the neighborhood; and the lady leading would ask for suggestions.

The lady of the house was the catechism teacher. And like the Apostles they followed a definite schedule of prayers and doctrines to be memorized. One old colored man named Parker Dorsey lived near St. Nicholas Church, the present "Base Chapel" at Patuxent River Naval Air Station. He was the servant of a very cranky but devout lady, who would scold during the whole drive home from church. She taught him an amazing string of prayers. In his old age, using two canes, he would struggle to the post office, and then sit down un-

aware of everybody, and gasp out the Our Father, Hail Mary, Apostles' Creed, Ten Commandments, and the Seven Sacraments. And if he missed one he could scarcely sleep peacefully until he had asked the priest for help to complete his prayers.

The moral life of the colored people was the object of the priests' care. In service days, if a colored man married a person from another farm, the priests insisted that man and wife should be kept together and one transferred to the farm of the other. And in the crowded houses the priest would help them to get material for a partition between the boys and the girls. The women were known for their modesty and purity.

As to working conditions in service before the Civil War Catholic landowners were divided just about as Catholic industrialists are today; some were good and some were bad. Sometimes food was rationed to the families, with so much meal, meat and syrup per person each week. In the better households, the colored people were allowed garden space, and their own poultry and pigs. There was no work for the master on Saturday afternoon. Then and on moonlight nights the men could work for themselves cutting firewood. Saturday seemed to be a preparation time for Sunday and for Mass. Amongst good people boards were provided for the floor, but amongst others the servants had to lie on the ground at night. Children did not get shoes until they were eight years old, and even the boys never got more than a one-peice garment until they went to work.

Work time, even up to two generations ago, was from sunup to sundown. In the latter decades of the last century and the first of this century boys got ten cents a day, and young men got twenty-five cents a day when carpentering and bringing their own tools. Men received 50 cents a day and board. Still both white and colored can remember dancing all night until light, and then running home to change clothes and get to the headlands at the head of the rows by sunup. With women sometimes an older daughter would bring the baby to the headlands at noon for the mother to nurse.

Matthias Mahoney, a Negro foreman at St. Inigoes Manor around 1812, is an example of the ability and the faithfulness of the colored people. The tradition in his family is that the head of the family named Jowett came from England in the service of Leonard Calvert, and was given by the Governor to Father White. His family through Aunt Louisa Mason, Mrs. Josephine Mason Barnes, and Mr. Gabriel Bennett, patriarchal cook at Woodstock College have always been generously associated with the Society of Jesus. During the war the British occupied the near by St. George's Island where the St. Mary's River flows into the Potomac. They stripped it of ship timber. One day to the grief of the priest they rowed across the two-mile stretch of river and raided St. Inigoes Manor. Even the Blessed Sacrament was carried off from the tabernacle, but the sacred vessels were brought back later. Fr. Rantzau, the pastor, said to Matthias: "They carried off my bag containing several thousand dollars." Matthias Mahoney laughed at him and said "When I saw the men coming I took all the young girls from the Manor farms, and I took the money. I led them two miles away to the top of the hill in the woods. They are safe now, and there I buried the money." The grateful priest promised him that he would never be sent away. Today Matthias Mahoney's great-grandson provides daily for 300 Jesuit priests, scolastics and brothers, and his great-great-granddaughter is an Oblate Sister of Providence, Superioress of St. Rita's High School in St. Louis.

"Aunt Pigeon," Mrs. Mary Whalen Jones, who was buried at St. Michael's Church, Ridge, in 1937, aged 107 years, was another beautiful product of Catholic manor life. On her Prince George's County home plantation, her father was called "Godfather" because he was baptismal sponsor and catechism teacher to so many. When the Civil War came to St. Mary's, even though Aunt Pigeon and her husband, Peter Jones, were with the best of families, the Smiths of Scotland, descendants of Notley Young of Georgetown

and Prince George County, they hurried off to the Union camp at Point Lookout, three miles down the road. There Aunt Pigeon's little boy Ben would tell her, "Ma, the soldiers are coming," and she would put food on the windowsill for them or for their pitiable Confederate prisoners. No one seems to remember any white resident of St. Mary's County who fought for the North. The law must have required that the Negro servants all should be called in and told that they were free. The memory of the way in which their freedom and the Emancipation Proclamation was made known to them was unforgettable to the older Negroes. When told they could go, many went away but some stayed.

The priests from St. Inigoes Manor served the soldiers and prisoners at Point Lookout Prison once a week during the War. The Virginians across the river brought big hams to the priests to bring to their soldiers imprisoned at the camp. After a while the Fathers were forbidden to bring gifts to the prisoners. The prisoners were trying to dig out with little shovels hidden in the big hams.

In 1872 Fr. Gubitosi, the pastor, returned to St. Inigoes residence thoroughly chilled one night. He made a roaring fire and burned down the 150 year old manor. One eighteen-inch wall still stands, an interior wall of the present manor, the only building left standing when the U. S. Navy turned St. Inigoes Villa into Webster Flying Field.

In the three generations since the Civil War the religious life of the Negro people advanced notably. Several influential priests worked in the missions cared for by St. Ignatius Residence at the manor on St. Inigoes Neck, up to May, 1918, and lived thereafter at St. Michael's Residence at Ridge, five miles out on the state road. These priests were Father Gaffney in the late 1880's, Father Tynan at the start of the century, Father Emerick around 1920, Father La Farge from 1916 to 1926, and Father Thibbitts from 1927 to 1930.

Father Gaffney started the first Catholic school for Negro children around 1888 with Mr. Daniel Barnes as

teacher. School was held at Dameron, in the hall of St. Jerome, a colored beneficial society also founded by Father Gaffney and Father Walker, his associate. About seventy children attended, many walked three miles or more, and they came every day of the school year from October to May. Mr. Barnes worked very hard, and taught his pupils well for three years. Cardinal Gibbons had been giving most of the money, and when Father Gaffney was changed, his successor did not continue the work. The Knights of St. Jerome, however, are flourishing today, with fifty members, a sound treasury, and a record of sixty years of charity in caring for the sick and burying those asleep in Christ. This beneficial society was the model for the even more wealthy charitable groups of the upper county, like the Sacred Heart Society at Bushwood. They trained the people to thrift and charity for the most critical times.

In 1902 St. Peter Claver Sodality Hall was built. The land was given to Cardinal Gibbons by Mr. and Mrs. Benjamin Biscoe. Father William J. Tynan had the Sodality amongst the colored people canonically erected, and with Mr. Webster Biscoe as prefect and Mrs. Cecilia Biscoe as organist a flourishing Sodality of about sixty or seventy members was actively maintained. The people had devotions and meetings in their hall, still standing at Ridge overlooking the head of Smith's Creek, two miles from the priests' residence and Church of St. Michael. For Mass all the people came together at St. Michael's. In 1905 Father Tynan began to offer Mass for the colored people at St. Peter Claver's. He was led to do this because of some unhappy disagreement about the choir. As St. Peter Claver's was located about the middle of a triangle formed by the large colored groups at Ridge, Beachville and Dameron, it well served most of the Negro people of the lower first district.

St. Peter Claver's does not appear in the Jesuit Catalogue until 1905, and its Pastors are listed thus:

1905-1906—Father Maurice Prendergast.
1906-1910—Father Timothy O'Leary.

1910-1920—Father Abraham J. Emerick.
1920-1922—Father John J. McCloskey.
1922-1923—Father Abraham J. Emerick.
1923-1924—Father Herbert J. Parker.
1924-1926—Father John LaFarge.

(From 1911 to 1915 Father LaFarge had been stationed in mid-county, at St. Aloysius in Leonardtown, and from 1916 to 1926 he was both at St. Inigoes and Ridge, but associated with the four lower and the four upper Great Mills mission churches served by St. Michael's Residence until 1927.)

1926-1927—Father Thomas Miley.
1927-1930—Father Aloysius M. Thibbitts.
1930-1931—Father John J. Scanlon.

Father James Brent Matthews, pastor of St. Ignatius at St. Inigoes from 1904 to 1918 and after the move to St. Michael's Residence at Ridge from 1918 to 1919, was a faithful friend to the colored people. At a festival, when families would come in ox-carts, he would proudly point out his St. Nicholas colored people, saying, "See those people driving two-horse buggies; there are my people." He taught them to own their own homes, raise food for their families, keep chickens, hogs, and cows, and grow the feed for their stock.

Father Matthews built St. Nicholas Church about 1915. Its altar and furnishings, obtained by Father LaFarge, are now used in the recently built Church of the Immaculate Heart of Mary, at Lexington Park.

Father Matthews, born in Charles County of the earliest leading Catholic families, thoroughly understood the economy of the Negro. The colored man is usually without capital. He could hardly bear the $5,000 investment needed in the 1940's for a farm, but as a water man he could reach the $300 needed for a power boat. As a rule his livelihood came from labor. Therefore his key to progress was, as Leo XIII said, to use his pay for family living and saving, and by ownership of home and of one or two food-producing acres, to free himself from rent and store bills.

Desire for faster progress or failure to make progress in the country, joined with the factory demands of World War I, caused a flow of emigration to the cities. The Josephite Fathers, struggling in the early century to start the Negro parishes of Baltimore and Washington, would note a steady stream of Catholics, well-instructed and devout, amongst their parishioners. They would ask "Where are you from?" The frequent answer was, "St. Mary's County, Father." The priests would wonder how the parishes in the country could stand such continuous losses of people known as far as Philadelphia and New York as wonderful Catholics. The county birth rate is about 25 per thousand, well above the national average. The white people maintain the emigration as well as a population increase; the emigration has notably reduced the Negro people. In the decade of the 1930's the white people increased by 300, the colored people decreased by 850, showing an unsatisfactory local economy. The demand for labor at the huge Patuxent River Navy Air Base has caused a 150% increase amongst whites, and 20% increase amongst Negroes. The population of St. Mary's County, showing only a slight variation in 150 years, stands thus (1947 is estimated):

	White	*Negro*	*Total*
1790	8,216	7,328	15,544
1930	9,600	5,592	15,192
1940	9,901	4,725	14,626
1947	26,797	5,524	32,321

The St. Mary's County colored people moving into the cities have much to be grateful for, to the Josephite Fathers, the diocesan clergy, and the Vincentian Fathers, because their faith found a safe harbor in the devout and well-organized city parishes and schools.

Father Abraham J. Emerick, Pastor at St. Peter's from 1910 to 1920, and again in 1922 and 1923, is one to whom colored and white people owe very much. He was intensely devout and ceaselessly active. His years on the poor missions of Jamaica, B.W.I., had given him great practical wisdom. Father Emerick was

tireless in conducting devotions at St. Michael's and St. Peter Claver's and at St. James. His rounds to the sick were long and regular. In his buggy, with the Blessed Sacrament hidden on his breast, he would drive the six miles to Wynne Wharf. There in the home of Mrs. Evans he would light a candle and leave Our Lord in the Blessed Sacrament in the care of this saintly lady all day. Then he would go to the wharf, take off his coat, go aboard the schooner, and hand up the lumber with which Mr. Bob Wise built St. Michael's Hall and School and Rectory. His dream was to get the three shepherds off the secluded shore at Priests' Point where they had been for 214 years, and establish them amongst their sheep on the two main roads meeting at Ridge. He succeeded in 1918. Father Emerick, together with Father LaFarge, built St. James Church and St. Alphonsus School for the St. James colored children. Father LaFarge had obtained the generous aid of Mrs. David McCarthy of Washington in building a school for the white children at St. James, on the Three Notch Road near St. Mary's City. Mother Mary Katherine Drexel, Foundress of the Blessed Sacrament Sisters, donated the St. Alphonsus School building and also the St. Peter Claver School. For twenty-five years Mother Katherine also supported the teachers at St. Peter Claver's. Father Emerick also built the second church at St. Peter Claver's, a building of beautiful interior, seating 300 persons, constructed of wood. He laid out St. Peter's Cemetery and built its wayside crucifix.

The coming of Father John LaFarge to the old manor on St. Inigoes Neck marked the sunrise for the Catholic schools of St. Mary's County. Fathers Matthews, Emerick and LaFarge made a perfect team to start the new day. Father Matthews, worn out with years of teaching catechism, used to write in his annual report to Cardinal Gibbons, "the people are losing the faith for want of schools to train the children in religion and morals." Father Emerick would take down the Catholic Directory and point out the Josephite

Fathers' missions in the South. "Look," he would say, "these missions are all as poor as we, and yet they all have schools."

Four schools were started in 1916 or early 1917 by these brave priests. (Fr. Patrick Conroy had begun in 1915 at St. Mary's in Bryantown, Charles County.) At St. James Church, St. David's School was begun in the church for the white children and St. Alphonsus opened for the colored. Mrs. Jennie Beal taught in St. Alphonsus School, teaching the children at least to put strings in their shoes, and showing their mothers how to can food. The older white girls used to visit Mrs. Beal and encourage her with her work. Miss Nannie Hebb and Miss Clementine Clarke (now Sister Mary Carmel, S.M.) taught the white children at St. James. St. Alphonsus continued for six years. Since 1928 the St. James colored children have been brought by bus to St. Peter Claver's. Likewise the St. David School was consolidated with St. Michael's under Father Gregory Kiehne in 1932.

Of the opening of St. Peter Claver's School at Ridge, Mrs. Cecilia Biscoe Jackson has kindly written the following account:

> "St. Peter Claver's Catholic School was opened by Father A. J. Emerick, S.J., in 1916. There being no Sisters available at that time, lay teachers were employed. The first teacher was Mrs. Ruth Green. At the beginning the enrollment was very small, but it wasn't long before it had increased to such a number that two teachers were required. Mrs. Cecilia Biscoe Jackson was then employed and for eight years the following lay women taught: Mrs. Ellen Biscoe Grayson, Mrs. Ethel Brown, Mrs. Lulu Harper Brown, Mrs. Sadie Biscoe, Mrs. Gertrude Williams Davis.
>
> "These women gave tireless effort to a work so necessary to the spiritual life of our community, when their efforts were rewarded by the advent of the Oblate Sisters of Providence, the answer to the fervent prayers of St. Peter Claver's congregation."

The following account, written by the present Superioress of Ridge, Mother Mary Cyprian, O.S.P., and her assistant, Sr. Mary Margaretta, O.S.P., is the best history of St. Peter Claver's School from 1924 to 1949:

"St. Peter Claver Mission at Ridge, Maryland, began in 1902. Father William J. Tynan, S.J., built a Sodality Hall on land donated by Mr. and Mrs. Benjamin Biscoe. This hall was church, school and recreation center until 1916, when Father A. J. Emerick, S.J., built a two-room school. For eight years two of the parishioners, Mrs. Cecilia Biscoe and Mrs. Sadie Biscoe, taught five grades. These women, worthy of praise, worked in the face of great difficulties.

"During the pastorate of Father John LaFarge, S.J., the Oblate Sisters of Providence were invited to St. Peter Claver Mission. The day, November 5, 1924, that the Sisters arrived in Ridge was a highlight in the history of the parish. Three Sisters, Mother M. Celestine, Sister M. Martin and Sister M. Thecla were the first Sisters appointed for the work. They were accompanied to St. Peter Claver's by Rev. Mother Thaddeus and Sister M. Scholastica. Sister Scholastica was formerly of St. Peter Claver Parish. Rev. Mother and her companion returned to the motherhouse after seeing the Sisters fairly well established in their new home. The parish did not boast of a convent. The Sisters stayed in the sacristies of the church, willingly and cheerfully putting up with many inconveniences.

"The day following their arrival, the Sisters opened school at one o'clock, p.m. Seventy-five children were present. Mrs. Sadie Biscoe, who conducted all classes until the arrival of the Sisters, was released with honors.

"Toward the end of February in 1925, the Sisters moved into their new convent built by Father LaFarge. School closed on June 10th, and shortly afterward the Sisters returned to the motherhouse. When school reopened on September 8, the sixth grade was added, the larger classroom having been partitioned to accommodate it. Mother Katherine Drexel, foundress of the Sisters of the Blessed Sacrament, Cornwells Heights, Pa., was contributing to the financial support of the school; this support continued until 1941. In 1926 Father LaFarge was transferred to New York, to become associate Editor of *America*.

"Father Aloysius M. Thibbitts, S.J., came to St. Peter Claver's in 1927. On Christmas Eve of that year Archbishop Curley and Father LaFarge gave the $1,000 school bus. The following May, the children took a trip to Washington in their new school bus. Their joy, however, was short-lived, for two days later the school burned down. When five Sisters returned in September, they courageously opened classes in the hall, where it was very inconvenient. The Oblates made the best of the situation, rearranged

things somewhat, and got the school going long enough to prepare the children for Confirmation, which was given by Bishop McNamara on November 14, 1928. There were no classes during November because of the severity of the weather, the hall being without facilities for heat of any kind. Father Thibbitts, without delay, planned and began the building of a new school.

"Bishop McNamara laid the cornerstone of the new school building on November 16, 1928. The next day he blessed the convent, which also had been enlarged. There were eight grades in the new school, which opened on December 3, 1928.

"In 1929, Father Thibbitts fractured his arm, which never healed, and he very reluctantly was obliged to give up the work at St. Peter Claver's. However, his interest never ceased. Father Thibbitts often returned to visit St. Peter Claver's at Christmas and Easter until his death in 1942. Between 1929 and 1930, Father John J. Scanlon, S.J., assisted the ailing Father Thibbitts. In 1930 Father Scanlon became pastor.

"In July, 1931, Father Horace B. McKenna, S.J., the present pastor, took up the work. The Sisters began 4-H Club work around this time as a school activity for the better adjustment of the children to their surroundings. Handicraft classes are now held weekly.

"In March, 1934, St. Peter Claver Church burned down. However, this might have been considered a blessing in disguise because the new church, built by Father McKenna in 1938, is a liturgical gem. It is one of the finest churches in Southern Maryland.

"Father McKenna has worked zealously with the people of St. Peter Claver's Parish. Aside from the organization of the Credit Union and the Tractor Cooperative, his most outstanding achievement has been the reopening of high school classes at the Cardinal Gibbons Institute, in 1938, that the children of St. Peter Claver School might continue their Catholic Education."

There were other notable Pastors of St. Peter Claver's. Father John J. McCloskey from 1920 to 1922 encouraged the people to put on beautiful concerts and to conduct large-scale road and ground-improvement rallies at the church.

Father Herbert J. Parker, recently asleep in Christ, pastor in 1923 and 1924, visiting everywhere by horseback and by car, wrote down the names of every family to the latest baby and the members of every parish

organization. Father John J. Scanlon came in 1929 to assist the injured Fr. Thibitts and later replaced him in the task of maintaining three churches, St. Peter's, St. James, and St. Ignatius, and two schools, St. Peter's and St. James, when the ice-cap of the depression was approaching the county. In 1931 Fr. Edward Gallagher took charge of St. James Church and School.

With the coming of Father Aloysius Minter Thibbitts, St. Peter Claver's threw off every husk of a mission and flowered into a fully grown parish. Father Thibbitts was like Father Emerick, a veteran of Jamaica. He was a clear and powerful preacher, a thunderous singer, a magnificent ceremonialist if not a liturgist. He hunted the sick and the sinner, but also filled the church three times weekly for evening devotions with people who in many cases walked two or three miles. He roused the whole parish and centered them around Our Lord Jesus in the Blessed Sacrament. When his ailing arm forced him to withdraw he often returned, and always helped his devout Southern Maryland flock.

St. Peter Claver's Church burned down in the early morning of March 13th, 1934. Nothing was saved except the tabernacle key and the pastor. Unfortunately, too, the student-record books of the Cardinal Gibbons Institute were lost in this fire. In 1938 the church was rebuilt with the help of Archbishop Curley and also of his Auxiliary Bishop, Most Reverend John M. McNamara. The Architect was Mr. Philip Hubert Frohman, then a recent convert to the Catholic Faith, who had already spent nearly twenty years designing the Protestant Episcopal Cathedral in Washington. The builder was Mr. James H. Mattingly of Hollywood. The cost to completion was $28,000. Monsignor Eugene Connelly dedicated the church. The marble altar is a memorial of Miss Annie G. Riley of Baltimore.

Founding of the Cardinal Gibbons Institute

For the following account of the origin, opening and progress of the Cardinal Gibbons Institute we are

indebted to Father John LaFarge, S.J., who took a most active part. Father LaFarge clearly shows that the Institute was the parent root from which shot off the idea of the Catholic interracial councils, now so powerful in aiding the Negro throughout the nation.

"1. *Inception of the Idea.* It was at first planned to establish a reformatory for delinquent Negro boys. Conversations were held by the Provincial of the Jesuit Fathers with the Xaverian Brothers, a teaching congregation which conducted a school in Baltimore—St. Mary's Industrial School for Delinquent Children—and a tentative agreement was reached by which these Brothers were to administer a school in St. Mary's County to be known as St. Peter Claver's Institute.

"The plan was laid before Cardinal Gibbons, who gave his approval and encouragement. Father James Brent Matthews, S.J., and Father Abraham Emerick, S.J., of St. Mary's County, acting under the direction of Cardinal Gibbons, selected a site of 180 acres in the village of Ridge, the old "Pembroke Farm" on Smith's Creek. The land was purchased for $8,000 supplied by Cardinal Gibbons and title to the property was vested in a corporation known as St. Peter Claver's Institute. This was in 1916. The war intervened to interrupt all plans. Meanwhile, the Xaverian Brothers withdrew their tentative agreement to administer the school. Father LaFarge discussed the problem with Dr. Thomas W. Turner, then professor at Howard University, Washington, and with Professor Eugene A. Clarke, Assistant Superintendent of Schools in Washington. Conversations were held with Arthur C. Monahan, then with the Bureau of Education, Washington, who had participated in the survey of Negro education under auspices of the Phelps-Stokes Fund and who was at the time Director of the National Catholic Welfare Conference, Department of Education. These consultations resulted in the adoption of certain revised principles regarding the projected school.

"The plan was abandoned of making the school simply an institution for rehabilitating delinquent boys.

It was decided that more effective work could be performed through the establishment of a school offering both academic, industrial and agricultural courses for aspiring children. The school then was not to be a reformatory.

"The school was to be national, not local, in its character. It was decided that the Board of Directors should be representative of the nation and that the student body should be national in scope.

"A new Board of Directors was organized. Decision was reached:

a. That the school should be in charge of a lay board.
b. That the school should open its doors to Catholic and Protestant children alike.
c. That the faculty should consist entirely of Negro teachers.

"2. *The Beginning.* The revised plan was approved by Archbishop Curley, then newly arrived in charge of the Archdiocese of Baltimore, in 1922, and new members were brought to the Board, including Admiral Benson, then President of the National Council of Catholic Men and Mr. A. C. Monahan, already mentioned, who was to serve as Secretary, and Mr. Lawrence Williams, of Ridge.

"The plans were completed, the necessary land was in possession of the Board, but still there was no money with which to begin the school. The situation, the need and the opportunity were presented to the Knights of Columbus at the meeting of the Supreme Board held at Montreal in 1923. Decision was made to aid the school financially and an assessment of five cents per capita was levied on the membership. This brought an initial gift of $38,000. With this sum in hand, the first buildings were erected, and in the fall of 1924 the school was opened. The 1924-25 enrollment was 28 students; in the Boarding Department seven boys and six girls, and in the Day School Department four boys and eleven girls.

"3. *Development of the Institute.* Despite recurring financial difficulties the growth of the Institute was

constant. Each year witnessed an enlarged student body and a somewhat enlarged and improved plan with various internal betterments.

"Mr. Victor H. Daniel was selected as Principal, with Mrs. Daniel as his assistant. Mr. Daniel was graduated from Tuskegee in 1911. For four years he was assistant to the commandant there. For four years he served in a similar capacity at Western University, Kansas City, and later spent seven years at the Boys Trade School at Bordentown, New Jersey. Mrs. Daniel also was a graduate of Tuskegee. The school operated under their direction. They showed zeal, sacrifice, moderation and intelligence in coping with the manifold difficulties and discouragements which frequently attend the growth of a young school.

"A definite plan was early formulated to carry on extension work throughout St. Mary's and neighboring counties. The general plan followed the experience and methods employed at Tuskegee. It penetrated the neighboring districts constructively and brought about marked results, especially in these following fields:

a. *Agriculture.* The Institute workers constantly attended and organized group agricultural demonstrations in outlying districts. Prizes were given and informal lectures delivered.

b. *Health.* Sanitation and disease prevention were taught in outlying districts. This work was limited by personnel restrictions but went far to raise the general health conditions of the district.

c. *Night School for Adults.* Using the facilities of the school, occasional night classes for adult Negroes in the neighborhood were held. The response, according to Mr. Daniel, was gratifying. The work included practical carpentry and informal talks on husbandry and agriculture.

"This program continued and developed each year. With the closing of the school in December, 1933, the classroom work came to an end. A skeleton program of extension and welfare work was carried on in the

interval between the school's closing and its reopening by Archbishop Curley and Father McKenna in 1938.

"Any judgement of the real value of the Cardinal Gibbons Institute must take into account an aspect of its history which has not always been generally understood, but which was far-reaching in its importance for the Negro people in particular and for the country in general. This was the great Catholic interracial program which grew directly out of the Cardinal Gibbons Institute's activities and organization.

"The Institute was the spearhead of the Catholic interracial movement in the United States. (1) It was the first *national* Catholic project for the Negro in the United States. (2) It was the first large-scale project that had ever been undertaken by *lay people* on behalf of the Negro in this country. (3) It was the first large-scale project in which *educated Negro Catholics* were given a leading part to play. (4) It was the first project of that character which was both Catholic and *interracial.* Though the school itself was destined for the exclusive use of the Negro youth, the *organization* of the school, the committees and various activities to which it gave birth were thoroughly interracial. In the meetings of the Board of Directors and of many of the committees which the Directors set on foot, the best minds of both races met together: Catholics worked with non-Catholics in a Catholic project, and Negroes worked with whites, Southerners with Northerners, men with women, clergy with laity. This work of the Cardinal Gibbons Institute's organization was a great work in itself; it proved to be a real school and training-ground for future leaders of both races. Men and women connected with the Institute were destined to play a very important part in the *launching of the new program.* This program was destined to teach to the public the age-old lessons of the Church on the dignity of man and the natural equality of all men as children of God and brothers in Christ.

"It was a training ground in the undertaking of the *principles* of Catholic teaching and fundamental jus-

tice. It was a training ground in the knowledge of *facts;* for the Directors and their collaborators were obliged to school themselves in facts about the history and the capabilities of the Negro race, as well as to learn what had *already* been accomplished on the Negro's behalf by the Catholic missionaries, on the one hand, and the non-Catholic schools, colleges, universities and educational foundations on the other.

"It was a training ground in the knowledge of *personalities*: people came to know one another, in real, lasting friendships, which only death could sever. Many of these friendships persist to this day and are the most treasured experiences of Negroes and whites alike.

"Finally, it was a training ground in the understanding of the tremendous *obstacles* which any project on behalf of the Negro people must face in this country: the obstacles of prejudice and hostility; but most of all the obstacles of apathy, indifference and crude ignorance. This, in turn, lead to an intensive study, on the part of the directors, of the *methods* by which such obstacles could be overcome.

"Once these methods were understood, it became apparent that some sort of *organized* work was needed which should be specifically devoted to *this particular end*: viz., the destruction of prejudice and the building up of a genuine spirit of interracial understanding and cooperation, based upon Christian principles, in the civic community and in the Catholic religious community as well.

"At a public meeting in New York City's Town Hall, on Pentecost Sunday, 1934, a few months after the Institute's doors had been temporarily closed, Mr. James J. Hoey, Collector of Internal Revenue of the Second District of the Port of New York, proposed the establishment of the first Catholic Interracial Council. The nucleus of this Council was formed from members of the Cardinal Gibbons Institute Board of Directors, and Father LaFarge, who had been the first chaplain of the Institute, and was also a member of the Board's Executive Committee (of which his brother,

the late Mr. O. H. P. LaFarge, was chairman), became Chaplain of the newly formed Catholic Interracial Council.

"In time other Catholic Interracial Councils were formed; they number at date, March 25, 1949, eleven in number, with as many more in process of speedy formation, all across the United States. The work of these Councils, the Alumni Race Relations Committee of Catholic Colleges in the United States; the Interracial Commission of the National Federation of Catholic College Students, the Commission for Intercollegiate Catholic Interracial-Justice Week, in which 141 Catholic colleges and universities took part in 1949; the interracial councils and committees of a host of seminaries and scholasticates in the U. S.; the work of the Catholic Interracial Center in New York and the *Interracial Review*, its official publication; the wealth of books and university theses that have appeared on the Catholic interracial program; the work for Catholic Negro scholarships, and a host of other activities and organizations, are all largely traceable to the initial impulse given to this work by the meetings and the experiences of the Board of Directors, and their various committees.

"It is impossible not to see in this the hand of God's providence. So great was Father LaFarge's disappointment at the closing of the school in 1933, yet so great was his trust in the infinite wisdom and providence of God our Lord, who had called this wonderful work into being, that he felt there must be some other design hidden behind this apparent disaster. This design has revealed itself with the years. In the griefs of the Institute the interracial movement was born. Such is the age-old line of Christian history. Such is all the more reason why the present pupils of the school should study that movement and its lessons and fit themselves to take part in its promotion."

The Great Depression closed the high school classes of the Cardinal Gibbons Institute in December 1933. Then there was no high school education at all for the Negro people of St. Mary's County, until in 1934

Banneker Public High School was opened at Loveville, just north of Leonardtown. The founding and maintenance of the Institute during nine and a half years is a great proof of the devotion of the clergy and the lay people, both colored and white, in the cause of Negro education. Its buildings and grounds and a decade of work represent a money investment of half a million dollars. Those parents and friends who, following the example of Cardinal Gibbons and Archbishop Curley, gave generously, cannot be numbered except by the recording angel! May they be eternally rewarded.

Adult education was never interrupted at the Institute during the time from 1934 to the reopening of high school classes in 1938. The usual extension schedule of Fall Fair, Midwinter Farmers' Conference, and Summer Cooking School was carried out during these years with the aid of a resident director and the parish and community workers and club members. Mrs. Arminta J. Dixon, the local home demonstration agent during these years, working with the University of Maryland, was an inspiring guide. Mrs. Jennie Beal and later Mrs. Mary Marshall Johnson were local leaders to whom the Homemakers' Clubs owed much of their skill in canning, sewing and gardening and poultry care. Mrs. Nannie Gough in Scotland and Mrs. Susie Carroll in Beachville were very effective in improving community standards.

In September, 1938, thanks to the determination of Archbishop Curley to do his best for his Negro rural people, high school classes were resumed with Mr. Nathan A. Pitts of Xavier University as Principal, Mr. James Wainwright of Princess Anne teaching vocational agriculture, and Mrs. Mary Williams Pitts of Florida A. and M. College teaching Home Economics. By God's goodness and the favor of the Blessed Virgin Mary the progress of the school has been slow but steady. Around 1939, due to the generous efforts of Mr. Elias Gant, the faithful driver of our only and always-overloaded bus, the upper parish of St. Nicholas was served, and about 50 children were offered

the opportunity of grammar and high school Catholic education. Again in 1940, through the tireless energy of the late Father Stephen Rudtke, a bus was bought and maintained for the children of St. George's parish at Valley Lee.

His Excellency the Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, has been like Cardinal Gibbons and Archbishop Curley, a true father and sponsor of the Institute.

The last eleven years, like the first ten, found devoted and skilled teachers on the Institute staff. Among them were Mr. Turner J. Higgins, Wendell Foster, Benjamin Mourning, Carroll Jackson, and at present Mr. John Nutter as agriculture teachers. Carrying on Mrs. Pitts' high-quality work in home economics were Mrs. Katie Price Brown, Miss Esther Green, and now Mrs. Helen F. Clinton Parnell. In academic and scientific subjects there were Mr. Scott Anderson, Miss Lorraine Greene, and now our capable Principal, Miss Alma E. Henson. Since 1927 we have been blessed with the help of Mr. Robert P. Toye as veteran farmer and faithful custodian.

One of the greatest aids the Institute has ever had was the coming of Walter G. DeLawder who taught and managed the school from 1943 until he wore himself out to his death on June 9, 1947. Experienced as Principal of Zamboanga High School in the Philippines, Father DeLawder standardized all the work of the school and put an interest and spirit into the students that made them love their work. Also as Pastor of St. James Church he served his flock with tireless zeal.

Father John C. Rawe, S.J., nationally known leader in Catholic rural life, co-author with Msgr. Ligutti of "Rural Roads to Security," gave to the Negro people and the Cardinal Gibbons Institute the last 15 months of his devout, scientific and laborious life. Unfortunately exhausted from work on the Indian missions of Wyoming, he passed away three months after Father DeLawder.

The Extension Work at the Cardinal Gibbons In-

stitute was, of course, strengthened by the reopening of high school classes. The teachers were glad to help with the night work. Since the time of Governor Ritchie the State of Maryland had been helping the Extension Work. About 1939 the Federal Farm Security Administration took an active part, and made Ridge a "Special Area For Negroes," the only such project from Maryland to Maine. The area at one time had five full-time Negro instructors in rural living, the chief of whom was Miss Marguerite Chappelle. The Farm Security helped the people to get back on their feet after the depression. It left them one cooperative, the Ridge Purchasing and Marketing Cooperative, incorporated in 1942. For six years this farm-machinery cooperative gave help to the Negro people in land cultivation that otherwise could not have been gotten. Now it is in process of liquidation because farm machinery is much easier to get. Members will, please God, be paid in full with bonus. Thanks to the tractor cooperative the tradition of land use was not broken. During the whole lifetime of this cooperative the president was Mr. James Bush of St. Inigoes, and the hard-working manager was Mr. Raymond Hewlett of Scotland.

The Martin de Porres Federal Credit Union was chartered in 1940, after a year of hard study-club work led by Mr. Pitts, and after Mr. Pitts convinced the Farm Credit Administration that the people could and would maintain and manage it. Savings once reached $5,000, but are now at $2,600, and three hundred loans have been made totalling $14,500. The St. Francis Xavier Federal Credit Union at Bushwood operates among the Negro people and the Leonard Calvert Credit Union established in St. Michael's parish at Ridge. Mr. Calvert D. Barnes is the President of the Martin de Porres Credit Union. Now our people can come to a meeting on any first or third Tuesday and return home with one or two hundred dollars for home improvement or working capital.

Health work, in collaboration with the St. Mary's County Public Health Department, has been constantly

a feature of the Institute program. Clinics of many kinds have been conducted, but the most unfailing is the monthly pre-school child hygiene clinic that keeps the first district children ahead of the others in protective treatments.

Negro Catholics beyond the county and even in the city of Washington have benefited from the Institute in several ways. For nearly ten years the ladies of the Martin de Porres Retreat League have been coming to the Institute for an annual three-day closed retreat. Last year a second group composed of men was received. Also last year the Institute halls and fields and shores re-echoed to the happy shouts of 125 boys brought from St. Augustine's, Our Lady of Perpetual Help, Holy Redeemer, and other city parishes for the St. Vincent de Paul Camp. The camp was planned by Father James Caulfield and Monsignor John Russell, and it was directed by Detective Bernard Johnson of the Metropolitan Police, and the counsellors were scholastics of the Servants of the Most Blessed Trinity and of the Salvatorian Society. Also annually three hundred Holy Name men of St. Mary's and Charles County gather after Communion in St. Peter Claver's Church for breakfast and enjoyable meeting at the Institute.

So the Cardinal Gibbons Institute is for the lower St. Mary's County a Catholic high school, and for the whole country it is an extension and adult education, health and cultural center. And for the Archdiocese of Washington it is some small part and little scene of far-reaching Catholic Action.

So the Negro people have what every group needs. In the teaching of the Oblate Sisters of Providence now twenty-five years at St. Peter Claver's School, and in the Cardinal Gibbons Institute, they have a blessed and firm arch carrying the children in the faith and culture of their parents through their childhood and adolescence over into a happy and progressive second-generation Catholic home of their own. In Christ Our Lord and with His Virgin Mother Mary the cycle of life goes on.

OBITUARY

FATHER MARIANO CUEVAS

1879-1949

Father Mariano Cuevas, S.J., died of cerebral embolism on Thursday evening, March 31, 1949, at the age of seventy, of which he spent fifty-six in the Society. His mortal remains were laid to rest next to to those of Father Pro, to whom he was so devoted and of whom he had written so eloquently. Señor Alejandro Quijano, President of the Mexican Academy and close friend of the deceased, in a discourse pronounced at the burial services, paid a glowing tribute to his learning and sterling character. Every newspaper in the country carried word of his death and an account of his life. Foreign news agencies sent the dispatch abroad.

Father Cuevas was the Mexican Jesuits' most renowned historian and writer, and one of the most eminent in the entire Society. For over forty-two years he spent himself generously in his chosen apostolate of defending truth with truth. Of all the many illustrious historians given us by the Mexican Province, such as Florencia, Pérez, Cavo, Alegre, none had ever produced as numerous and monumental works as Father Cuevas. He gave his people the first complete history of the Church in Mexico; he wrote the civil, political and social history of his country and amassed five large volumes of documents to substantiate his statements; he discovered some of the most important original manuscripts for the history of the New World. Add to all this some forty other published works, and one has some idea of the extent of his historical investigation.

Born on February 18, 1879, in Mexico City of one of the country's most illustrious families, Mariano Cuevas gave himself to God at the early age of four-

teen by entering the Society of Jesus at Loyola in Spain. Here he made his noviceship. After studying philosophy at Burgos, he returned to Mexico to make his regency in Saltillo and Puebla. He came to St. Louis, Missouri, to study theology. Later, he went back to Europe for special work in history in Rome, Louvain and Valkenburg, and consulted the principal archives in Spain.

His nearly half-century of historical investigation in Mexico was interrupted for several years by the violent persecution under Calles. He profited by his enforced exile to study sources in American archives, and to bring out in 1928 the fifth and last volume of his Church history and a new (third) edition of the entire work.

Father Cuevas had a deep love for the Society, which he proved not so much through his learned writings in its defence, as through the ready and complete obedience he ever showed his superiors. For so profound an historian to accept adverse decisions of censors and superiors was not easy, yet he yielded generously and wholeheartedly.

A sense of fair play on his part dominated even the bitterest controversy. When evidence was produced to weaken a position he had stoutly defended, he did not hesitate to retract and make it plain that he meant to do so. He well realized that in the years of defence of the Church he had made many enemies. His last words became the great man that he was: "To friend and foe who may come here, ask them to pardon me; I in turn extend my pardon and my affection to them."

The earliest literary production of Father Cuevas is a poem "Después del martirio", which appeared in 1906 in the Mexican Messenger of the Sacred Heart. The following year he published an historical investigation of the popular hymn, "Tu reinarás." From then until the very month of his death, he gave himself unsparingly to historical research and publication.

Historians realized that in him they had a scholar

of extraordinary erudition, painstaking thoroughness, and distinguished style, when in 1914 he published his *Documentos inéditos del siglo XVI para la historia de México,* under the editorship of Genaro García, then the country's first historian, who introduced Father Cuevas to the world of historical scholarship and foretold a brilliant future for him. In this work, Father Cuevas published among other important documents many letters of Mexico City's first bishop, Zumárraga, which he himself had succeeded in discovering. Still more important, and truly sensational, was his discovery of a series of letters and other documents of Hernán Cortés, which he found in the Seville Archives. These precious documents published in 1915 were to be supplemented by a still more startling find in the original *Last Will and Testament* of Hernán Cortés issued in two editions, 1925 and 1930.

Many of his books aroused keen and prolonged controversy; probably none as much as a brief brochure of sixteen pages with the title *Notable Documento Guadalupano.* This is an undated letter of Zumárraga to Cortés. Father Cuevas read the letter with his commentary on it before the learned Academy of History. He contended that the letter referred to the apparition of our Lady of Guadalupe. This claim stirred up no little opposition, with spirited replies from Father Cuevas, who dearly loved a hotly contested discussion.

His best known work is the monumental *History of the Church in Mexico,* in five large volumes, which saw five editions during the author's lifetime and which promises to see many more. In the history of the Church of his country, he was decidedly a pioneer; he not merely gathered his information from thousands of published volumes, but ransacked the archives of Mexico, South America, the United States, and Europe for primary sources. The material upon which he based the published volumes, forms a considerable array of tomes known as the *Colección Cuevas.*

His history of the Church received the highest com-

mendation from Pope Pius XI. Ludwig von Pastor wrote Father Cuevas twice to assure him that he found it excellent, an *opus magnum,* and of much help to him in the writing of his own history of the universal Church. King Alfonso XIII wrote at length to thank the Mexican historian for bringing into true perspective Spain's mission of spiritual culture in the New World. The Spanish Royal Academy of History honored him with its 1922 award. The learned Cardinal Ehrle, librarian of the Vatican, added his own words of highest praise and encouragement.

In his history of the Church, Father Cuevas devoted a prolonged and profound study to the contributions made by the native Indian tribes to Mexican civilization and culture. He provoked no little opposition in those, who in their hatred of all things European and Christian, exalt Indian culture above all evidence and reasonable conjecture. He gave particular attention to the question of the number of victims offered in the human sacrifices practised by the Indians, especially by the Aztecs, and proved beyond all doubt that the Aztecs alone sacrificed some one hundred thousand human beings a year to their gory, blood-bespattered idols. No historian had ever brought out so clearly and emphatically the part played by the tribes enslaved by the cruel Aztecs in the conquest of Mexico.

To no event in Mexican history did Father Cuevas devote as much attention as to the apparition of our Lady of Guadalupe. He did so because he was convinced that no other happening had such profound and lasting influence upon the history of his country. Besides the lengthy and well documented chapter in the first volume of his history of the Church, he wrote at least nine monographs on the subject, the most complete being that entitled *Album Histórico Guadalupano del IV Centenario,* Mexico, 1930. In 292 folio pages, he studies the evidence, decade by decade through four centuries, of the historical certainty of the apparition. In the February issue of *Latinoamérica,* just a month

before his death, he published his last article on his favorite theme.

Drawing the logical conclusions from the evidence furnished by Joaquín García Icazbalceta and other eminent historians, as well as from primary sources, Father Cuevas should have banished forever the ghost of the exaggerated charges of wholesale destruction of Indian codices by Zumárraga and other churchmen.

His history of the Church brings into clear perspective the part played by the Church in the culture and civilization of Mexico. With its more than one hundred years' start on the United States in education and printing, Mexico has committed little less than national suicide through its persecution of the Church. Father Cuevas has left this as precious lesson to those of his country who would learn.

In his second greatest work, *Historia de la Nación Mexicana,* Mexico, 1940, Father Cuevas gives us a masterly compendium in 1028 folio pages of Mexico's civil, political, and social history from pre-cortesian times to the death of Profirio Díaz. The traditional slanderers of the Church's successful mission in Mexico took violent exception to many a telling passage. Here, again, it was all too evident that Catholic Spain and the Catholic Church had made New Spain the leading country of the New World; so-called liberals had selfishly plundered and destroyed what they could not even understand.

In 1943 he published the fascinating account of the Augustinian monk, Andrés Urdaneta, who accompanied Legaspi in 1564 in his successful voyage from Mexico to the Philippines and, by discovering a northerly return-route, made possible the ensuing flourishing trade with the Islands.

Important for the history of Mexico as well as for an understanding of the early literary movement in New Spain is his *Orígenes del Humanismo en México.* This is the discourse pronounced by him in 1933, when he was received into the Academia Mexicana.

Death took away Father Cuevas while he was preparing for publication five volumes of documents upon which his history of Mexico was based. He was also editing at the time the treatise on architecture written by Father Pedro José Márquez, one of the Mexican Jesuits exiled in 1767 by Charles III's unjust decree.

Juan Iguíniz in his *Bibliografía de los Escritores de la Compañía de Jesús* (Provincia Mexicana) Mexico, 1945, lists 38 publications under Father Cuevas' name. Among other works that he wrote since that time, the most important is *El Libertador*, the tragic Mexican emperor Iturbide. He made good use of the unpublished and well nigh forgotten documents in our Congressional Library to give us a reliable biography of Mexico's hero in the struggle for independence.

Father Cuevas knew how to write for a wider circle of readers than specialists in Mexican history. His is a distinguished and engaging style that makes the reading of all he wrote a keen pleasure. He is more than a dry-as-dust chronicler; he had so thoroughly mastered his subject that he could choose the salient elements of each topic without becoming lost in a maze of details. History became in great part biographical under his pen; the principal persons of a period live and speak in our presence. But ideas are not neglected; they too are brought on the stage to act the dramatic parts assigned them. Sources and authorities are quoted for their bearing upon the subject at hand, not for the parading of erudition.

In the course of his life, Father Cuevas built up a select library of most of the really important books on Mexican history. Specialists, scholars, university students came from many lands to consult these precious books and manuscripts, and still more the man who could help one more than all the printed material in his library. To all he was courteous, generous with his time, and patient beyond belief. He would spend hours tracking down a reference or identifying a signature. When one thanked him, he would say smil-

ingly: "The library and I are at your service; be back soon and let me know if I can help you in any way."

In all that he published, he showed an amazing facility of composition. After he had gathered the materials for several pages and checked them carefully, he would dictate them at conversational speed, read over the copy, change two or three words, and lo, all was ready for the press. After several hours of intense application, he would say a part of his Breviary, which was always at hand, and then return to more work. In the afternoon he would take time out for reciting the rosary and finishing his Breviary for the day.

I have met some Americans who expressed the opinion that Father Cuevas was anti-American. They cited passages from his histories of the Church and of Mexico to prove their contention. Father Cuevas in his love for truth could not but condemn the unjust acts of our country towards his own, especially in regard to Texas, the Mexican War, the Gadsden Purchase, the Wilson intervention, the American Masonic collaboration with persecutors of the Church. The virtual extermination of the North American Indians by unscrupulous settlers, and later the unjust obstacles placed in the way of Catholic missionaries working among the surviving tribes, received their due castigation at the hands of an historian who knew the facts. He was quick and generous to admire and praise all that he found good in our country. Every American always found a courteous and cordial welcome. They soon came to recognize in him a generous helper, a profound and discerning historian, a man of God, a sincere friend.

E. J. Burrus, S.J.

Courage

Courage is a virtue which the young cannot spare; to lose it is to grow old before the time: it is better to make a thousand mistakes and suffer a thousand reverses than run away from battle.

Henry Van Dyke

BROTHER EDWARD J. BAUERLEIN, S.J.

1893-1948

When Brother Edward J. Bauerlein, a native of Buffalo, New York, set sail for the Philippines in 1928 Superiors of the mission were delighted because they were to receive for active work the type of brother who was essential in the missions. Strong and sturdy, with a fine business head, he could do so much to assist the Fathers in their work in the Islands. A son in a large family (he had eight brothers and three sisters) Brother Bauerlein had acquired five years of business training prior to his entrance into the Society of Jesus on September 7, 1911. He spent the next seventeen years of his life at the novitiate of St. Andrew-on-Hudson as cook and tailor, learning well these tasks that would be of inestimable value in the mission field.

Assigned to the mission in July of 1928 Brother Bauerlein began his life's work in Tagaloan where he performed many tasks about the school and church in addition to his work as cook and buyer. After two years Superiors judged that his abilities could be put to better use in a large institution so in 1930 he was transferred to the Ateneo de Manila where he was to fulfill the position of Chief Purchasing Agent for the largest Jesuit college in the Philippines. For eight years he performed these duties in a scrupulous and exacting fashion when in 1938 the call from Sumilao necessitated his change to this school and parish. After he had rendered two years of service in this mission station he was again brought back to Manila to take up his post of Purchasing Agent, this time at San Jose Seminary for diocesan priests. Living again among seminarians Brother Bauerlein exerted great influence by his kind and charitable habits. In 1942 when the city was occupied by the Japanese Brother Bauerlein was taken prisoner. Later, upon his admission that he disposed of the Ateneo R.O.T.C. bayonets by throwing them in the Pasig river lest they fall into the hands of the Jap-

anese soldiers he was confined for several months in the dreaded dungeons of the infamous Fort Santiago Prison. Fr. Kennally and other fellow Jesuits were prisoners with him in that place. When Fr. Kennally's right arm was broken and neglected by the Japanese doctors it was Brother Bauerlein who set the bone and fashioned the make-shift cast that permitted the arm to heal properly. During his confinement at Fort Santiago Brother's health was so shattered that he never recovered. He was transferred from Fort Santiago to the Santo Tomas Internment Camp where he continued his work of charity on behalf of others. During his more than three years of captivity he acted as stretcher-bearer and general infirmarian to the sick and wounded despite the fact that he was suffering from malnutrition, boils, dysentery and general fatigue. Upon his liberation in February of 1945 Brother Bauerlein had wasted away to a mere 74 pounds and appeared almost a shell of the 168 pound hardy missioner who was captured by the Japanese.

Because of his broken health he was one of the first to be returned to the States and was assigned to the tertianship at Auriesville in the hope that his health would improve amid the peace and quiet of the Mohawk Valley. Anxious to return to the missions Brother Bauerlein was transferred to Fordham University where he would be closer to his doctors and reports on his health could be more frequent. It was while stationed at Fordham that Brother Bauerlein died during his sleep on August 20, 1948.

The news of the death of Brother Bauerlein came as a shock to his many friends in the Philippine Mission where he had served so faithfully for seventeen years. His religious observance had been a constant source of edification to his brother Jesuits and his zeal for the spread of the Kingdom of Christ was an inspiration to his fellow workers in the vineyard. May his generous soul rest in peace!

A Positive Spiritual Life

On July 25, 1542 a thought occurred to me which I had often had before, that if a man wishes to purify his soul more and more, he should keep his first intention always directed to God, and in this consists his profit. Hence we must not fix our chief attention, as I have often done up to this time, on remedies for troubles, temptations, and sadness. For he who sought our Lord solely and chiefly in order to be free from temptations and sadness would not seek devotion principally for itself, but, on the contrary, would seem to show that he would little esteem it, unless he were suffering; and this is seeking love from a fear of imperfection and misery and in order to escape evil. For this reason God, in His justice and mercy, allows you to be troubled for a time because your affections were not directed to Him; and in order that you may shake off tepidity and idleness, He sends you these pains and distresses as goads and spurs to urge you to walk on in the way of the Lord without seeking rest, until you repose solely in God himself, our Lord Jesus Christ. Nay, even though you were not to feel any trouble from the enemy or any temptations or evil and vain feelings or imperfections, you ought never to remain inactive, as do the tepid and idle and all those who care only not to fall or go back. Do not be content with merely not falling or going down hill but "lay up in your heart ascensions," increase and progress towards interior perfection; and this not only from fear of any fall but from love of holiness. Desire and thirst after spiritual things, not as if they were remedies against bad or vain feelings but on account of what they are and contain in themselves. Thus you will at length attain to the perfect love of God, and so you will no longer think of things vain and idle nor fear sins which are the hindrances which impede our attaining to God and being intimately united with and at rest in Him.

Blessed Peter Faber

Life's Lesson

The lesson of life is to believe what the years and the centuries say against the hours.

R. W. Emerson

VARIA

Belgium.—For the school year of 1949-50 the Eegenhoven Theologate is composed of one Basque, one Corean, one Luxemburger, two Italians, two Slovaks, two Swiss, three Argentinians, three Poles, four Chileans, four Hungarians, six Americans, and fifty Belgians.

Canada.—On November 10th, in the Aula Magna at Rome Father Roderick A. F. MacKenzie defended his doctoral thesis entitled "Forms of Israelite Law," and thus became the first Doctor of Sacred Scripture in the history of Canada.

At the fifth annual meeting of the Catholic Theological Society of America, held at Holy Redeemer College, Washington, D. C., Father Bernard Lonergan received the Cardinal Spellman award from the Cardinal Archbishop of New York.

Fathers Burns and Lally have taken the relics of the Canadian martyrs of the Society on a tour of the Dominion as part of the tercentenary celebration of their martyrdom. Thus far the people, particularly the priests and bishops, have been warm in their welcome of the relics.

Colombia.—The Society is working earnestly to promote the spread of Christian social teaching among the workers of this much troubled country. Since 1944 the Society has been entrusted with the direction of the National Coordination Office which is a clearing house for all Catholic organizations for social work in Colombia. Due to its efforts a National Agricultural Federation has been organized to improve the lot of the farming people and protect them against the inroads of Communist propaganda. A Catholic Labor Union has been created in the industrial centers and is quite active. At the moment, combined membership of the Catholic Labor Union and the National Agri-

cultural Federation is about 120,000. So far the organizations have directed their efforts toward the recruiting and development of future leaders among the people, but now that this preliminary stage has been completed, both organizations are preparing themselves for a great effort to bring large numbers of rural and urban workers into their ranks.

Ethiopia.—In this far-off corner of the world the Province of Lower Canada has been conducting a successful college for over four years. At present there are over one thousand students in attendance. The Emperor of Ethiopia has shown his interest in and appreciation of the work of the Society by several visits to the school which is located in his capital city, Addis Ababa.

France.—The work of Father Louis Berne of the retreat house near Lyons in giving retreats and days of recollection to families began in 1936 as a supplement to his work among the Jocists. This project gave rise in turn to his program of retreats for engaged couples as a means of instruction and spiritual predisposition for marriage. The first of these was of a day's duration at Le Chatelard in the spring of 1937. He gave it to a single couple, both leaders of the Jeunesse Ouvrière Catholique at their request. In the following year he received further requests and gave two more such retreats to a total of five couples. Between 1938 and 1943 he refused any further work of this nature, deterred by the delicacy of the situation. But in 1943, persuaded of the value of the project, he worked out the details in a manner satisfactory to himself and in the last five years has given week-end retreats to over six hundred couples. His preference is for five or six couples per retreat, but he has had as many as eighteen at one time.

Father Berne finds that the spiritual good resulting from these retreats has been the instilling in the couples prior to marriage a deep respect for the

Sacrament and its laws. Again, the retreat work among families with which he began has grown as couples return for family retreats in later years.

His schedule for the year 1948-1949 called for sixteen retreats for engaged couples at Le Chatelard, St. Etienne, Annecy, Notre Dame de Myrans, and Grézieu-le-Marché. Thus far he has given but two family retreats a year, but he finds that it will be necessary to increase this number in the future.

For the last two years, Father Louis Mouren has been recognized by the French Government as official chaplain for every prison in France. His governmental commission as "aumônier adjoint des prisons de France" authorizes him to visit the inmates of every civilian and military prison and every concentration camp in France. This authorization is the result of the remarkable work which Father Mouren carried on, and is still carrying on, in the concentration camps where the political prisoners of France are confined.

Assigned by his superiors to a temporary chaplaincy in a prison camp during his tertianship in 1943, Father Mouren soon displayed remarkable ability in this difficult work. He was appointed, as a result, to the chaplaincy of the large prison camp at Drancy and later to the concentration camp near Limoges. During the war and especially after the liberation, the conditions in these camps became extremely difficult, and the chaplain discovered that anything that was going to be done to save their unfortunate inmates from moral and spiritual disintegration would have to be done by him. Through his own efforts he was able to secure a library of 4,000 books for the camp of Drancy and through outside assistance and the work of the prisoners themselves provide attractive chapels and reading rooms for this camp and for others as well.

The large numbers at Mass and Communion testified that the spiritual end of all this activity was being

achieved, though perhaps the most striking testimony of this could be found in the eighty executions at which Father Mouren assisted after the liberation. In each case, the chaplain's Mass was attended by the condemned man and his guards immediately before the execution. At Communion time the prisoner would make an act of resignation to the will of God and then receive. After the Mass, Father Mouren would accompany the prisoner to the execution post and remain by him until immediately before the final volley. Not one of the eighty prisoners whom Father Mouren attended refused to make this act of resignation or to receive Holy Communion before his death.

The organizing ability which enabled Father Mouren to establish a University in the camp of Drancy whose faculty at one time included thirty trained educators is now being taxed by the task of securing assistance and employment for the prisoners who are being released from the camps and find themselves in a society which refuses to have anything to do with them because of their war-time collaboration. For this work, and for his own support, he is entirely dependent on charity and private assistance, but so far neither has failed him and his work is still going on.

Luxemburg.—Father Henry Spoden has played an active role in the organization of training days for the militiamen of the Grand Duchy. Those of the district of Ospern were assembled at our house in Arlon. A priest, a doctor and a soldier spoke to the future recruits of the dangers of military service and of the forms of the apostolate which can be exercised in it. More than half the group called to arms in November participated.

Books of Interest to Ours

St. Ignatius of Loyola. *By Paul Dudon, S.J.* Translated by William J. Young, S.J. The Bruce Publishing Company. Milwaukee. $5.00.

Father Young deserves the gratitude of us all for the care with which he has rendered into English Father Dudon's "St. Ignatius of Loyola." His translation is faithful and accurate, and yet it is so facile in style and so idiomatic in phrase that it avoids the common pitfalls of translations. One is never conscious, while reading the volume that he is not reading an original work. Father Young reproduces all the references to sources, which are multitudinous, and so retains the character of exact historical research; but at the same time he writes as a devoted son and so preserves the flavor of affection which made Father Dudon's life a monument of love to a beloved father. As a consequence, Father Young's translation, for many years to come, will be the standard life of St. Ignatius in English, as it is in French and in so many other languages. The publishers also are to be congratulated, because they have spared no effort or expense in book-making and have produced a volume worthy in every way of the subject. The price is high, but it is not excessive, when we consider the matter and the manner of its printing.

J. Harding Fisher, S.J.

Inigo de Loyola. *By Pedro Leturia, S.J.* Translated by Aloysius J. Owen, S.J. Le Moyne College Press, Syracuse, N. Y. XIII, 209 pp. $4.50 ($4.00 for Jesuits).

This important volume studies the career of St. Ignatius Loyola up to his dedication of himself in 1522 to the service of Christ. With a wealth of erudition Father Leturia has reconstituted detail by detail the milieu into which Iñigo Lopez de Loyola was born and in which he lived up to his conversion. But the great merit of the work is that it presents the definitive study of the conversion of St. Ignatius. Particularly significant are the pages which tell of the influence of the *Legenda aurea* of Jacopo da Varazze, O. P. on the convalescent of Loyola. No one who does not know this book can speak with authority on the early years of the saint. For the period of which it treats it supplants Dudon's *Life* as well as all

other authorities. It is to be hoped that other volumes by Father Leturia on Ignatius will appear before 1956.

Father Owen has produced a faithful, accurate and very readable translation of this excellent work. Since new material was placed at his disposal by the author, his translation is really a new edition. The Le Moyne College Press is also to be congratulated on the handsome volume it offers to the public.

E. A. Ryan, S.J.

Ignatian Methods of Prayer. *By Alexandre Brou, S.J.*, Translated by William J. Young, S.J. Milwaukee: Bruce, 203 pp. $3.00.

This work is intended not as a treatise on prayer, but rather as a kind of historical and textual commentary. St. Ignatius is all too frequently viewed through the eyes of the commentator, and little consideration is given to his own words; nowhere is this clearer than in the application of the senses, and the chapter devoted to this point is one of the best in the book. We have also here an effort to emphasize the resemblances rather than the differences between Ignatius and other schools of prayer. The saint is not to be considered as breaking completely with the Christian past and as a typical product of the Renaissance. Father Brou points out that the background of Ignatius shows no trace of the movement. His first contact with it was through Erasmus whom he could never stomach. Ignatius' introduction to the spiritual life was through men of the medieval tradition, the Benedictines of Montserrat and the Dominicans of Manresa and Paris. We must consider Ignatius against this background if we are to judge him accurately. Father Young merits our gratitude for his fine translation of this excellent work.

Robert A. Bomeisl, S.J.

The Harvest-Field of the Spiritual Exercises of St. Ignatius. *By José Calveras, S.J.* Translated by J. H. Gense, S.J. Apply to The Treasurer, St. Xavier's College, Bombay, 1. XI, 345 pp. $2.00.

This excellent study of the right way of giving and making, adapting and preaching the *Spiritual Exercises* will help not only those who give the long retreat and eight-day retreats but also those who preach week-end retreats and popular missions. It

will prove equally useful as spiritual reading in time of private retreats. Ours who are well versed in Ignatian spiritual warfare will, of course, find it most interesting. They will be delighted to find, among other treasures, good translations of decisive passages from important early and recent writings on the *Exercises*. These alone would make the book worthwhile. Even those who know little of the Ignatian system will profit greatly by reading this treatise.

E. A. Ryan, S.J.

My Changeless Friend. *By Francis P. LeBuffe, S.J.* Arranged for Daily Meditations throughout the Liturgical Year. 2 Vols. VIII, 603 pp. $5.00.

Father LeBuffe has met the desire of very many in publishing his popular *My Changeless Friend* series as a daily meditation book. In this new form it deserves a repetition of the phenomenal success which led to the sale of more than a million of the booklets and to their presence on priedieus and reading desks throughout the country.

This meditation book will be warmly welcomed by priests and religious but there is not a meditation in these two handy and handsome volumes which cannot be used with equal apropos by lay people. Directors of retreat houses for lay men and women will now have a meditation book which does not require transposition for lay use. As the author notes in the dedication, these meditations have grown out of circumstances of real life. They are accordingly often charged with emotion. Frequently too they aim to lift the spirit's drooping wings. Food for the emotions and encouragement are of course always in order.

It should be noted finally that a meditation is given for every day of the liturgical year. A complete Advent is included as well as a meditation for every day of the longest possible Epiphany and Pentecost seasons.

E. A. Ryan, S.J.

A Procession of Saints. *By James Brodrick, S.J.* (English Province). Longmans, Green and Company, 1949.

Father Brodrick tells us his purpose in writing this series of brief lives of British saints in the introduction to one of them, St. Thomas of Hereford: "We have here the elements of a very good story if we could disentangle them and enter a little by an effort of sympathetic understanding into the pecu-

liar psychology of great medieval ecclesiastics." This purpose he has admirably accomplished and one envies their original audience, the readers of *The Clergy Review* of England who read them during the austerity months of 1946.

But one wonders at the advisability of reprinting them for a general audience with none save insignificant alterations. For the average lay-reader, there are too many untranslated Latin and old English phrases, sentences and even paragraphs, both in the body of the articles and in the footnotes. Too much is said about the historical development of the Saint's "lives". Too many comments are made on the succession of editors and editions of original texts. Too much confusion will arise from the wealth of details.

The cleric and the historian, on the contrary, will be fascinated by the interesting presentation of so much data within the limits of four thousand words set by the magazine's editors, will be only too often caught by the beauty of phrase and the aptness of quotation, will be delighted by almost every line of the tapestry so skillfully woven before his eyes, and will linger here and there over some scene that charms by its colors.

The last sketch in the book, that of Venerable Marie of the Incarnation, included by extrinsic denomination if you will, is closer to the style that is familiar to both cleric and lay audiences and will please them both.

EDWARD S. DUNN, S.J.

SCIENCE AND ADMINISTRATION BUILDINGS
LE MOYNE COLLEGE, SYRACUSE, NEW YORK

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